THE MANUAL FOR THE SICK OF LANCELOT ANDREWES

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Oct. 14 1921

A MANUAL

OF

DIRECTIONS FOR THE SICK

THE MANUAL FOR THE SICK

OF

LANCELOT ANDREWES

BISHOP OF WINCHESTER

EDITED WITH AN INTRODUCTION AND NOTES

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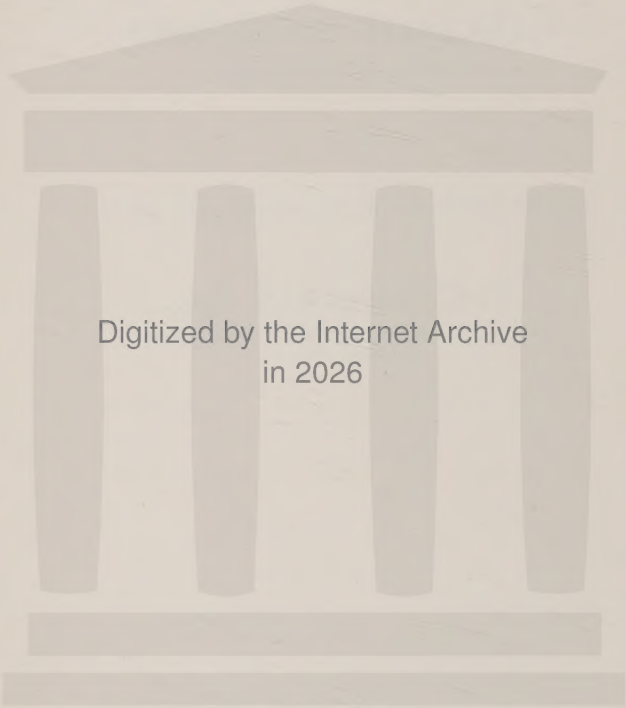
1909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PREFACE

It was intended to include the *Manual for the Sick* in the same volume with a translation of the *Preces privatae* published six years ago[1]; but that volume was found to run to such length that the *Manual* was omitted, and it is now published separately.

The text is that of Richard Drake in the edition of 1674, collated with, and where necessary corrected by, that of 1682; and it has been treated as was the translated text of the *Preces*. Accordingly, since, in Dr. Liddon's too indulgent words, 'it is perhaps somewhat wanting in methodical arrangement; as if the materials had been thrown together with

[1] *The Preces privatae of Lancelot Andrewes, Bishop of Winchester, translated with an introduction and notes.* London: Methuen, 1903.

a view to special cases,' the text has been rearranged for practical purposes, the original arrangement being at the same time marked by the page-numbers on the inner margin; where Drake arranged the quotations merely as successive paragraphs, the matter has been disposed in lines, advanced and withdrawn, to mark the structure, after the manner of the finished parts of the *Preces privatae;* fragments of Greek and Latin, where the language seems to have no special significance, have been removed to the notes, and a translation in italic type substituted in the text; in quotations from Holy Scripture, which are isolated or merely set side by side and are not worked up into a new whole, and where no departure from the meaning of the Scriptural text seems to be intended, the language of the Authorised Version, as being more familiar, and very occasionally that of the Revised Version, as giving better sense, has been substituted for the Geneva Version which

Andrewes used; titles have been prefixed throughout in black type, without regard to those which Drake inserted, though they may sometimes coincide with his; and marginal references to sources, which in Drake's edition are almost wholly confined to the Holy Scriptures, have been made as complete as was found possible.

In an Appendix, for the convenience of any who may use the *Manual* in ministering to the sick—and it serves also for convenience of reference in relation to some things said in the Introduction—the Order for the Visitation of the Sick is printed from the Book Annexed, with inserted titles and marginal references to sources; in a second Appendix the sources of Andrewes's questions addressed to the sick person are given at length; and in the Notes the text has been illustrated from Andrewes's other works and from elsewhere, and the sources dealt with more fully than is possible in the margin.

The works of Andrewes are referred to

as contained in the *Library of Anglo-Catholic Theology*, except in the case of the *Preces privatae*, where the references are to the volume already mentioned.

F. E. B.

Magdalen College, *Sept.* 12, 1909.

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INTRODUCTION

THE title of this little book, *A Manual of Directions for the Sick*, which, it is likely, was given to it by its editor and not by Lancelot Andrewes himself, is in some degree misleading. It should rather be called *A Manual for the Visitation of the Sick and Dying;* and the devotions it contains, however suitable, as all such devotions must be, for use by sick persons for themselves, are clearly intended, in the first place, for the guidance of the priest in ministering to the sick and in suggesting to them the spiritual acts which it is the purpose of that ministry to call forth. And there can be no question that the first editors were right in their belief that the *Manual* was written for Andrewes's own use in ministering to his sick parishioners while he was vicar of S. Giles, Cripplegate, from 1588 to 1605.[1] And this seems to have been its only purpose,

[1] R. Drake *A Manual of Directions for the Sick* p. v; Liddon *A Manual for the Sick . . . by Lancelot Andrewes* p. vii.

since, like the *Preces privatae*, it was not published by Andrewes himself or during his lifetime.

I

The *Manual* was first published in 1642, with a preface signed 'J. G.'[1] But Richard Drake 'observing,' as he says, 'a great want of that Impression; besides many literal imperfections, omissions and misquotations of Holy Scriptures therein, and generally so great a want of that care and exactness which was due to any Piece of him, to whom it claim'd Relation, and which made the Child so unlike the Father,' and finding in it 'some Crude Additions, which, though not justifiable by any Authentick Evidence or Remain of his, were yet Impos'd on him and us, and dar'd to call him Master'—under these circumstances, he issued an authentic edition, using for the purpose a copy 'under the fair hand of' Andrewes's 'Amanuensis,' collated with a second MS and with the edition of 1642, and adding a preface dated April 21, 1648. He also gave 'compleat and perfect' forms of Morning and Evening Prayer, which were 'very lame and

[1] I have been unable to find a copy of this edition (it is not in the British Museum or the Bodleian), and am dependent for any knowlege of it on Drake and Dr. Liddon.

broken,' in the edition of 1642, and finding devotions for the Holy Communion in Latin included in the MSS of the *Manual*, he also included them, translating them however, not from the Latin, but from the corresponding Greek of the *Preces privatae*. In 1670 this edition of the *Manual* was combined with Drake's translation of the *Preces privatae* (June 24, 1648), in a volume with the title *A Manual of Private Devotions with a Manual of Directions for the Sick, by Lancelot Andrewes, late Bishop of Winchester*, each manual at the same time retaining its own title-page and pagination. Here the Morning and Evening Prayers and Devotions for the Holy Communion, having occurred in the *Preces privatae*, were omitted from the *Manual for the Sick*. This combined manual was several times reissued (1674, 1682, 1692).

The MSS used by Drake seem to have perished, and all subsequent issues of the *Manual* are dependent upon his edition.

In 1830 Peter Hall issued, along with his translation of the *Preces privatae*, a 'second edition' of the *Manual*, in which he adjusted the quotations from Holy Scripture, other than those from the Psalter, to the text of the

Authorised Version, and translated into English the fragments of Latin and Greek that occur. This edition was corrected and reissued in 1839. In 1854 James Bliss reproduced Drake's text, with the preface, among Andrewes's works, in the *Library of Anglo-Catholic Theology*[1]; and in 1869, at the desire of Walter Hamilton, Bishop of Salisbury, Henry Parry Liddon re-edited the text,[2] replacing the Geneva translation by the Authorised Version in the quotations from Holy Scripture, and adding select passages from Newman and Neale's translation of the *Preces privatae*, and prefixing a characteristic preface.

George Horne, President of Magdalen, afterwards Bishop of Norwich, prepared an edition of the *Preces privatae* and the *Manual* combined, 'with improvements by the compiler,' but it was never published.[3]

[1] *Two Answers to Cardinal Perron, and other miscellaneous works*, pp. 169 *sq.*

[2] *A manual for the Sick with other Devotions, by Lancelot Andrewes, D.D., sometime Lord Bishop of Winchester* London, Rivingtons, 1869; frequently reissued.

[3] W. Jones (of Nayland) *Memoirs of the life, studies, and writings of the Right Reverend George Horne, D.D., late Lord Bishop of Norwich* London 1795, p. 80; cp. *Preces privatae* p. 58 *sq.*

II

The Western rite of ministration to the sick and dying in its fully developed form, as represented, for example, by the Sarum *Manuale*, consists of three offices: the Order of the Visitation of the Sick (*Ordo ad visitandum infirmum*); that of Extreme Unction (*De extrema unctione*); and the Commendation of the Soul (*Commendatio animae in articulo mortis*).[1] The first of these offices—after the recitation, by the priest and his ministers on their way to the sick man's house, of the seven Penitential Psalms with their antiphon *Remember not, Lord*—consists of the salutation of the house (S. Matt. x. 12; S. Luke, x. 5), the Prayers for the Sick, viz. *Kyrie eleison*, *Pater noster*, preces, and collects; and the instruction, exhortation, and examination of the sick person in respect of Faith, Charity (including forgiveness of enemies and restitution where injury has been done), Hope, and Repentance, followed by his Confession and Absolution. The order of Extreme Unction consists of Psalm lxxi *In te Domine speravi*, with its antiphon *O Saviour of the World;* the anointing, accompanied by forms of administration and Psalms, and fol-

[1] See Maskell *Monumenta ritualia Ecclesiae Anglicanae* I.

lowed by a collect for the restoration of the sick man's health; the Communion of the sick, followed by a post-communion collect, Psalm ciii *Lauda anima mea Dominum*, and a prayer for the effects of unction and communion; and, lastly, a series of benedictions. The Commendation of the Soul consists of the recitation of the Nicene Creed, the Penitential Psalms, with the antiphon *Spare, O Lord, spare*, the Litany, the apostrophe *Go forth, O Christian soul*, and a prayer for the acceptance and deliverance of the passing soul.

The Order for the Visitation of the Sick in the Book of Common Prayer is derived immediately from this rite. It reproduces almost the whole, and all that is essential, of the first office. Of the second, it retains only Psalm lxxi and its antiphon, with two benedictions to correspond with the Latin series.[1] The third office is represented only by a single prayer of commendation, and this was added, as one of a series of appended prayers, only in 1661; so that, as Andrewes knew it, the Office had no commendation of the soul at all.

The present *Manual*, of course, presupposes

[1] For the details of the relation of the English Order to the Latin, see the notes to Appendix I below, pp. 127–131.

the Order for the Visitation of the Sick, and it is intended to supplement it. In the nature of things no formal rite can be adequate to the necessities of ministration to the sick and dying. The conditions and opportunities are too various and indeterminate; and it is probably very rarely that the Office is, or can be, used as a whole, or without indefinite variation and adaptation, whether by way of abbreviation or of expansion. Apart from such forms as the Lord's Prayer and the Absolution, an Office is necessarily rather a body of suggestions, to be adapted by the ministrant to the circumstances of the individual case, than a fixed formula. And this, of course, is recognized by the Office itself. The Exhortation is to be 'after this form or other like'; the method of the examination of the sick person's state in respect of repentance and charity is left entirely to the wisdom of the priest; and the order of the parts of the ministration is to be determined 'as he shall see cause.'[1] And outside the service books, the twenty-third Injunction of 1547, issued while the Latin office was still in use, directs as

[1] The Roman office *De visitatione et cura infirmorum* has no instruction or exhortation, but a series of topics and considerations to be impressed on the sick.

unused, and is known to us only through fragments in Laud's own *Devotions* published in 1667, in the Appendix to Stokes' *Verus Christianus* of 1668, in the second part of the *Preces privatae* of 1675, and in the Harleian MS 6614.[1] And there can be little doubt that there were also among the papers the preliminary drafts of the matter of the *Manual*, and that from these Laud derived the passages he has included in his *Devotions*. And it follows that, as Andrewes worked out the matter of the *Preces privatae* first in Latin, and then put it, or put it back, into Greek[2]; so in shaping the *Manual* he wrote it, at least in part, first in Latin, and then turned it into English for practical use.

2. Like the *Preces*, the *Manual* consists almost entirely of quotations. The sources are not so wide in range, even proportionately to the length of the book, as those of the *Preces*; but they include the Sacred Scriptures, the offices of the Church, and older private manuals for the visitation of the sick and dying; and a few authors have supplied suggestion and scattered quotations.

[1] See *Preces privatae* pp. xviii. *sqq.*, lviii.
[2] *Ioid.* xli.

The chief source is obviously the Holy Scriptures; and here, while the Psalms contribute most, twenty-seven out of some fifty remaining books of the Old Testament are used, and all those of the New Testament except Philippians, 2 Thessalonians, Philemon, Titus, and 2 and 3 S. John.

Of liturgical sources, the chief are the Western offices of the sick, the dying and the dead: the *Ordo ad visitandum infirmum*, the *De extrema unctione*, the *Commendatio animae*, and the *Inhumatio defuncti*, of the *Manuale* or *Rituale*; and from these a considerable mass of matter and suggestion is derived. Besides this, the Book of Common Prayer has contributed something, and especially in the Litany of the Dying, where also some details of the ordinary Sarum Litany as contained in the *Processionale* and the *Breviarium* are included, which are not represented in the English Litany. Two or three other liturgical quotations, marked in the margin below, were perhaps derived, as indicated in the notes, through the great collection of Latin collects, the *Preces ecclesiasticae* of George Cassander, whose works Andrewes possessed.[1] Andrewes does not seem as yet

[1] See Andrewes *Two answers to Card. Perron* etc. p. cxviii.

familiar, as he afterwards became, with the Greek service-books; and the few references to this source in the margin perhaps only point to accidental resemblances.

In the sermon *Of Justification in Christ's Name*, Andrewes says: 'The very schoolmen themselves, take them from their questions, quodlibets, and comments on the sentences, let them be in their soliloquies, meditations, or devotions, and specially in directing how to deal with men in their last agony, *quando judex prae foris est* [S. Jas. v. 9]; then take Anselm, take Bonaventura, take Gerson, you could not wish to find *Jehova justitia nostra* better or more frequently acknowledged than in them you shall find it.'[1] Accordingly he uses, whether directly or through the *Ars bene moriendi*,[2] the *Admonitio* of S. Anselm and the *De scientia mortis* of Gerson, which have been noticed above, and from them derives the form and almost all the

[1] Andrewes *Sermons* v 120.

[2] Among the books bequeathed by Andrewes to Pembroke College, Cambridge, is *The crafte to live and dye well* (*Minor Works* p. cxvii). This is no longer in the Pembroke College Library, nor have I been able to trace any English book with this title; but it was presumably a translation of the *Tractatus de arte bene vivendi beneque moriendi*, the first part of which is the *Ars bene moriendi*.

matter of the Examination of the Sick Person's state, and from the former also a paragraph of meditation (pp. 55, 56).

Of other sources, references are given in the margin below to Cassiodorus, S. Antoninus of Florence, S. Anselm's *Meditations* and *Prayers* and S. Bernard. But these references sometimes only indicate parallels, and the quotations may be only indirect.

3. All this matter Andrewes deals with as he has done with the matter of the *Preces privatae*. But the result is less finished than in the *Preces*. There are passages where the quotations are merely set side by side, and the progress is marked only by the order in which they are arranged, without any attempt to form them into a compact whole. And there are passages where the *Manual* and the *Preces* can be directly compared, since, so far as regards matter, they are common to the two books; but in the *Manual* the connexion is looser and the argument less sustained and well knit; so that the *Manual* may in respect of these passages be regarded as a preliminary draft of the *Preces*. And perhaps there are no passages quite on a level, from this point of view, with the best work of the *Preces;* and the total impression

is one of comparative immaturity and a less sure command of characteristic method.

And it may be a matter of mere immaturity; for the *Manual* is earlier in date than the *Preces* as a whole. It belongs to the period of the parochial and S. Paul's sermons; while the *Preces* were probably still in the making during the period of the Ninety-six sermons and down to the last years of Andrewes's life; and indeed it happens that such indications of date as they contain mostly point to 1609 and later years. But, on the other hand, the difference may well be, in part at least, deliberate, and mark the intention of better preserving the ejaculatory form which answers to the needs of the sick who are unequal to the task of prolonged and sustained thought and devotion. The looser structure may be intended to make it possible, if need be, to use the paragraphs piecemeal and without making too great a demand on the attention of the sick.

A

MANUAL

OF

DIRECTIONS FOR THE SICK

WITH MANY SWEET MEDITATIONS
AND DEVOTIONS

OF THE

RIGHT REVEREND FATHER IN GOD

LANCELOT ANDREWS

LATE LORD BISHOP OF WINCHESTER

Admonition

2 K. xx 1 SET thine house in order, for thou shalt die. 1

S. Jv. v 14 Is any sick among you? Let him call the priests of the Church, and let them pray over him.

15 And the prayer of faith shall save the sick,
and the Lord shall raise him up.
And if he have committed sins,
they shall be forgiven him.

THE VISITATION OF THE SICK

Enquiries to be made by the priest touching the sick person to be visited

1. Sex
2. Age
3. Condition of life

2

Whether
1. learned? instructed?
2. sound in { mind? / memory? }
3. the sense of hearing perfect?

Whether
1. patient or unquiet?
2. cheerful or deject?

If being well he found comfort in { hearing / reading / repeating particulars? }

Whether any material point whereof to be admonished?

To take occasion out of his own words.

Considerations for the Sick Person

1. The certainty of Death

PS. lxxxix 47 What man is he that liveth and shall not see death?

HEB. ix 27 It is appointed unto men once to die.

PS. xxxix 14 I am a stranger with Thee and a sojourner, as all my fathers were.

HEB. xiii 14 Here have we no continuing city.

S. JO. ix 4 The night cometh when no man can work. 3

ECCLES. xi 3 If the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be.

2. The faithfulness of God in chastisement

IS. liv 10 THE MOUNTAINS SHALL DEPART AND THE HILLS BE REMOVED:

BUT MY KINDNESS SHALL NOT DEPART FROM THEE,

NEITHER SHALL THE COVENANT OF MY PEACE BE REMOVED,

saith the LORD that hath mercy on thee.

S. MT. xxiv 35 HEAVEN AND EARTH SHALL PASS AWAY, BUT MY WORDS SHALL NOT PASS AWAY.

2 COR. i 20 All the promises of God in Him are yea and in Him amen:

2 S. PET. i 4 in whom we have exceeding great and precious promises,

that we should be partakers of the divine nature.

I HAVE SURELY HEARD EPHRAIM BEMOANING HIMSELF THUS: JER. xxxi 18

Thou hast chastised me and I was chastised as a bullock unaccustomed to the yoke.

4 Turn Thou me and I shall be turned, for Thou art the LORD my God.

Surely after that I was turned, I repented; 19

I smote upon my thigh:

I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

SINCE I SPAKE AGAINST HIM, I DO EARNESTLY REMEMBER HIM STILL: 20

THEREFORE MY BOWELS ARE TROUBLED FOR HIM;

I WILL SURELY HAVE MERCY UPON HIM, saith the LORD.

I WILL VISIT THEIR OFFENCES WITH THE ROD AND THEIR SIN WITH SCOURGES: PS. lxxxix 32

NEVERTHELESS MY LOVING KINDNESS WILL I NOT UTTERLY TAKE FROM HIM, 33

NOR SUFFER MY TRUTH TO FAIL.

My son, despise not the chastening of the LORD, neither be weary of his correction: PROV. iii 11

for whom the LORD loveth He correcteth: 12

even as a father the son in whom (for all that) he delighteth.

5 Behold, happy is the man whom God correcteth: JOB v 17

therefore, despise thou not the chastening of the Almighty:

for He maketh sore and bindeth up, 18

He woundeth and his hands make whole:

JOB v 19 He shall deliver in six troubles:
yea, in seven there shall no evil touch thee.

HEB. xii 5 Forget not the exhortation which speaketh unto you as unto sons

(PROV. iii 11, 12) "My son, despise not thou the chastening of the LORD,
"nor faint when thou art rebuked of Him:

HEB. xii 6 "for whom the LORD loveth He chasteneth,
"and scourgeth every son whom He receiveth."

7 If ye endure chastening, God dealeth with you as with sons:
for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers,
then are ye bastards and not sons.

9 Furthermore, we have had fathers of our flesh which corrected us,
and we gave them reverence:
shall we not much rather be in subjection to 6
the Father of spirits,
and live?

10 for they verily for a few days chastened us as seemed good to them:
but He for our profit, that we might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous:

nevertheless afterward it yieldeth the peaceable fruit of righteousness,
to them that are exercised thereby.

Wherefore lift up the hands which hang down and the feeble knees. HEB. xii 12

AND YE NOW HAVE SORROW: S. JO. xvi : 2
BUT I WILL SEE YOU AGAIN AND YOUR HEART SHALL REJOICE,
AND YOUR JOY NO MAN TAKETH FROM YOU.

FOR A SMALL MOMENT HAVE I FORSAKEN THEE, IS. liv 7
BUT WITH GREAT MERCIES WILL I GATHER THEE:
IN A LITTLE WRATH I HID MY FACE FROM THEE FOR A MOMENT, 8
BUT WITH EVERLASTING KINDNESS WILL I HAVE
7 MERCY ON THEE,
saith the LORD thy Redeemer.

A LITTLE WHILE AND YE SHALL SEE ME. S. JO. xvi 16

Blessed is the man whom Thou chastenest, o LORD, PS. xciv 12
and teachest him in thy law:
that Thou mayest give him patience in time of adversity. 13

But when we are judged, we are chastened of Thee, 1 COR. xi 32
that we should not be condemned with the world.

They that sow in tears, shall reap in joy. PS. cxxvi 6

The LORD hath chastened and corrected me: PS. cxviii 18
but He hath not given me over unto death.

My brethren, count it all joy when ye fall into divers afflictions: S. JA. i 2
knowing this, that the trying of your faith worketh patience: 3

S. JA. i 4 but let patience have her perfect work,
that ye may be perfect and intire, wanting
nothing.

S. MT. v 4 Blessed are they that mourn, for they shall be 8
comforted.

2 COR. xii 10 When I am weak, then am I strong.

PS. cxlv 14 Thou, LORD, upholdest all such as are falling,
and liftest up all those that be down:

PS. cxlvii 3 Thou healest those that are broken in heart,
and givest medicine to heal their sickness.

PS. lxxiii 25 My flesh and my heart faileth:
but Thou art the strength of my heart and my
portion for ever.

2 COR. iv 16 As mine outward man doth decay and perish,
so let mine inward man be renewed daily:

17 o let this light affliction, which is but for a moment,
work for me a far more exceeding and eternal
weight of glory.

3. The Resources of the Sick

a. Prayer

ACTS viii 22 Pray unto the Lord, if haply this may be forgiven
thee.

PS. xxxii 7 For this shall every one that is godly make his
prayer unto Thee.

9 b. Almes

Blessed is he that considereth the poor and needy. PS. xli 1

By mercy and truth iniquity is purged and forgiven. PROV. xvi 6

Break off thine iniquity by shewing mercy to the poor. DAN. iv 27

They shewed the garments which she had made with her own hands. ACTS ix 39

c. *These five*

i. Except ye REPENT ye shall all likewise perish. S. LK. xiii 5

ii. Without FAITH it is impossible to please God. HEB. xi 6

iii. Though I have all faith and have not CHARITY, it profiteth me nothing. 1 COR. xiii 2, 3

iv. We are saved by HOPE. ROM. viii 24

v. Hope thou in the LORD, and be DOING GOOD. PS. xxxvii 3

10 And they shall come forth, that have done good, unto the resurrection of life. S. JO. v 29

Make to yourselves friends of the mammon of unrighteousness, that, when you must hence, they may receive you into everlasting habitations. S. LK. xvi 9

Zacheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have taken any thing from any man by false accusation, I restore him fourfold. S. LK. xix 8

The Examination of the Sick Person's State

I. In respect of whether he taketh his sickness

1. as God's visitation

1. You are perswaded that no sickness or cross cometh by chance to any?
2. But you believe that it is God who sendeth them, 11
   without whose providence they fall not on us?
3. You acknowledge God to be most wise, and to suffer nothing to befall us, but when it is expedient it so should?
4. Therefore, God having sent this his visitation to you at this time, that it is expedient for you thus to be sick?

Say,

PS. CXIX 75 I know, o Lord, that thy judgements are right:
and that Thou of very faithfulness hast caused me to be troubled.

2. as a fatherly chastisement

1. You know and confess that God to all, but to Christian men especially, carrieth the affection of a father toward his children?
2. You know also that a father, whether he make much of his child or whether he chasten him, continueth a father in both, and loveth him in the one noless then in the other? 12

3. Think the same of God as touching your self: that while He gave you good dayes, He loved you; and that, now He sendeth you some evil, He loveth you also; and would not have sent this evil, but to be a cause unto you of a greater good; that, being called home thereby, you might be at peace with Him.

Say,

Before I was troubled I went wrong: but now shall I learn thy word. PS. CXIX 67

3. with thankfulness

1. You are not onely to take it patiently:

I BECAME DUMB AND OPENED NOT MY MOUTH: FOR IT WAS THY DOING. PS. XXXIX 10

IT IS THE LORD: LET HIM DO WHAT SEEMETH HIM GOOD. 1 SAM. III 18

2. But even to give Him thanks for it, as for a wholsome medicine:

13 THE LORD GAVE AND THE LORD HATH TAKEN AWAY (as it pleaseth the LORD, so is it come to pass): BLESSED BE THE NAME OF THE LORD. JOB I 21

I WILL RECEIVE THIS CUP OF SALVATION: AND GIVE THANKS UNTO THE NAME OF THE LORD. PS. CXVI 12, CXXII 4

3. Especially for that we, in the time of our health forgetting Him, yet He is so merciful that He giveth us not over with the world: but, for all we have oft grieved his Holy Spirit and fallen from grace, He visiteth us again and offereth it afresh unto us. CP. 1 COR. XI 32 IS. LXIII 10; EPH. IV 30 GAL. V 4

4. That if his will had not been to shew mercy by this chastisement, He could and would
1 PET. ii 1 have suddenly taken you away with a quick destruction, and not have given you this time to bethink your self and to seek and sue to Him for grace.

Say,

1 COR. xi 32 When I am judged, I am chastened of the Lord, that I should not be condemned with the world.
PS. lxxxix 32 God's very punishment is a part of his mercy.
LAM. iii 22 It is of the Lord's mercies that we are not (suddenly) 14 consumed.
REV. ii 21 For giving you a time and space—
PS. xxvii 16 O tarry thou the Lords leisure:
be strong and He shall comfort thine heart; and put thou thy trust in the Lord.
PS. lv 23 O cast thy burden upon the Lord and He shall nourish thee:
and shall not suffer the righteous to fall for ever.
PS lxii 8 O put your trust in Him alway, ye people:
pour out your hearts before Him, for God is our hope.
PS. ciii 9 He will not alway be chiding:
neither keepeth He his anger for ever.
HAB. iii 2 In his wrath He will remember mercy.
PS. xxx 5 Heaviness may indure for a night,
but joy cometh in the morning.

FOR A SMALL MOMENT HAVE I FORSAKEN THEE; Is. liv 7
BUT WITH GREAT KINDNESS WILL I GATHER THEE:
15 IN A LITTLE WRATH I HID MY FACE FROM THEE 8
FOR A MOMENT;
BUT WITH EVERLASTING KINDNESS WILL I HAVE MERCY ON THEE,
saith the Lord thy Redeemer.

II. In respect of Repentance

Do you acknowledge your self not to have lived so well as you ought? but to have sinned, done amiss and dealt wickedly? S. Anselm *Admonitio* 1 K. viii 47

Do you call to mind the years of your life spent amiss, in the bitterness of your soul? *Visit. infirm.*

Do you desire to have your mind illuminated by God, touching those sins you never knew, or which you once knew but have now forgotten, that you may repent of them? Gerson in *Speculum*

1. Do you desire to feel greater sorrow in your soul for your sins committed, than you do?
2. Would you be glad if you did feel it?
3. And are you grieved that you feel it not? that you are no more grieved?

16 Be there or is there any special sin that doth lie heavy on your conscience for the which you need or would require the benefit of private absolution? *Visitat. sick*

Say,

PS. XXXIX 12 Thou with rebukes dost chasten man for sin:
Thou makest his beauty to consume away, like as it were a moth fretting a garment.

PS. XXXVIII 3 There is no health in my flesh because of thy displeasure:
neither is there any rest in my bones by reason of my sin.

PS. XLI 4 Lord, be merciful unto me:
heal my soul for I have sinned against Thee.

PS. XXXVIII 18 Lord, I will confess my wickedness:
and be sorry for my sin.

Visit. infirm. IS. XXXVIII 15 I call to mind the mispent years of my life
in the bitterness of my soul.

PS. LXV 3 My misdeeds prevail against me:
o be Thou merciful unto my sins.

PS. XXV 10 For thy Names sake, o Lord,
be merciful unto my sin; for it is great.

PS. XXV 6 Oh remember not the sins and offences of my youth: 17
but according to thy mercy think Thou upon me, o Lord, for thy goodness:
namely, o Lord, and specially in —— be merciful unto me:

2 K. V 8 in this thing the Lord pardon his servant:

ACTS VII 60 o Lord, lay not —— to my charge.

PS. CXXX 3 If thou, Lord, wilt be extreme to mark what is done amiss:
o Lord, who may abide it?

Enter not into judgment with thy servant: PS. cxliii 2
for no flesh is righteous in thy sight.
My confusion is daily before me: PS. xliv 16
and the shame of my face hath covered me.
My heart is disquieted within me: PS. lv 4
and the fear of death is fallen upon me.
Fearfulness and trembling are come upon me: 5
and an horrible dread hath overwhelmed me.
The Lord is nigh unto them that are of a contrite heart: PS. xxxiv 18
and will save such as be of an humble spirit.
18 A broken and contrite heart, o God, shalt Thou not despise. PS. li 17

Repent you of these your sins? That is S. Anselm *Admonitio*
1. Have you a purpose to judge yourself for them if you live? (1 COR. xi 31)
2. And to inflict upon your self punishment for committing them, according as you shall be directed? 2 COR. vii 11 LEV. v 18
3. Are you resolved, if God send you life hereafter, to amend and live more carefully? and to avoid both those means and occasions that may provoke you to sin again? and those signs and marks which testifie you delight in it? S. Anselm *Admonitio*, Gerson in *Speculum*
4. Do you holily promise thus much in the presence of God, his grace aiding you?
5. Do you desire, if God send you health again, to be speedily put in mind thereof?

[*Say*,]

PS. lxxxv 4 Turn us then, o God our Saviour,
and let thine anger cease from us.

III. In respect of Faith

S. Anselm *Admonitio* S. JUDE 3 Believe you the Christian Creed or confession of 19
our most holy Faith once deliver'd to the saints?

Believe you that you cannot be saved except you did believe it?

S. Anselm *Admonitio* Are you glad in your soul and do you give God hearty thanks that in this Faith you were born, have lived in it and now shall die in the same?

Do you your self desire and do you wish us to desire at the hands of God, that this Faith may not fail you untill the hour and in the hour of death?

cp. *Visit. infirm.* If your sense fail you, or if the pain of your disease, or weakness otherwise, so work with you, as it shall happen you with your tongue to speak ought otherwise than this your Faith or Religion would: Do you renounce all such words as none of yours and is it your will we account of them as not spoken by you?

Is there in your mind any scruple touching any 20
matter of Faith or Religion?

Say,

S. MK. ix 24 Lord, I believe; help Thou mine unbelief.

IV. In respect of Forgiveness

a. as touching things done against us by others

Do you forgive them that any manner of way have offended you, as freely as you would be forgiven at Gods hand? Gerson in *Speculum*

Do you likewise desire of God that He would forgive them?

That amends which they are bound to make you, in that they have offended you, are you content to remit them also?

Are you willing that so much be shewed them from you, that you have forgiven them freely and fully, and desire God to do the like?

Say,

Father, forgive them, for they knew not what they did. S. LK. XXIII 34

Lord, lay not these sins to their charge. ACTS VII 60

b. as touching things done against others by us

21 You your self living in the world, it cannot be but some you have offended: Do you desire that all such as you have offended would pardon and forgive you? Gerson in *Speculum*

Do you remember or call to mind any person or persons in special whom you have so offended?

Will you that so much be signified to them in your name, that you desire them to forgive you?

cp. S. Antonin. Florent. *Summa* II 2 §§ 2, 7; 7 § 4

In as much as the offences against the Seventh Commandment, of getting any children by the act of adultery committed with the wife of another man; and against the Eighth Commandment touching mens goods; and against the Ninth touching mens credits or good names, are not by God forgiven unless Restitution be made to the parties wronged:

Gerson in *Speculum*

Are you ready and willing to restore, and 22 make satisfaction to such as you have wronged, in thrusting in a child begotten by you, likely to deprive the true children of the party and begotten by him, of a childes part and portion? And to such as you have wronged in their goods? And to satisfie those whom you have any way touched in their good name? And that without all fraud or delay?

Can you call to mind any persons in particular whom you have so offended?

THE VISITATION OF THE DYING

The Preparation of the Priest

49 O Lord, it is a great presumption that one sinner *Inhumatio defuncti*
50 should dare to commend another to thy divine Majesty; especially the greater the less: and who would not fear to undertake it? But thy commandment it is, by thy holy Apostle, when any is s. Ja. v 14, 15 sick, that the priests should be called for: that they should pray for the sick party, and that their prayers Thou wilt receive, and save and forgive the sins of the party so prayed for.

And now behold, o Lord, we that are no way *Commend. animae* meet, but unworthy, utterly unworthy, to sue for ought for our selves, charity and compassion so binding us, are enforced to become suitors to Thee for others; even, o Lord, for this thy servant, ready to depart this world.

To Thee we hope, to Thee we desire, to Thee we intreat and pray in all meek manner and even from the bottom of our hearts.

O Lord, that which justly Thou mightest deny cp. *Inhum. defuncti* to our unworthiness, deny not, we beseech Thee, to thine own gracious goodness.

51 O Lord, forgive us our sins, our great and grievous sins; oft and many times committed;

long, many years most wretchedly continued; so that we may be meet to pray for others; that so we may make our prayer unto Thee in an acceptable time.

ps. lxix 13

Processionale Sarisb.

Graciously look upon our afflictions:
pitifully behold the sorrows of our hearts:
mercifully forgive the sins of thy people:
favourably with mercy receive our prayers:
both now and ever vouchsafe to hear us, o Christ:
graciously hear us, o Christ:
graciously hear us, o Lord Christ.

A Litany for the Dying

51 O God the Father of heaven : *de extrema Unctione*
have mercy upon him, keep and defend him.
O God the Son, Redeemer of the world :
52 have mercy upon him, save and deliver him.
O God the Holy Ghost, proceeding from the Father and the Son :
have mercy upon him, strengthen and comfort him.
O holy blessed and glorious Trinity :
have mercy upon him.
Remember not, Lord, his offences : call not to minde the offences of his forefathers : but spare him, good Lord, spare thy servant, whom Thou hast redeemed with thy precious blood, and be not angry with him for ever. *Visit. infirm.*

From { thy wrath and heavy indignation ; *de extr. Unct.*
the guilt and burthen of his sins ;
the dreadful sentence of the last judgment :
Good Lord, deliver him.

From { the sting and terror of conscience ;
the danger of impatience, distrust or despair ;
53 the extremity of sickness, anguish, or agony, that may any way withdraw his mind from Thee :
Good Lord, deliver him.

Burial of the dead. Inhumatio defuncti. de extr. Unct.

From the { bitter pangs of eternal death ;
gates of hell ;
power of darkness ;
illusions and assaults of our ghostly enemy :
Good Lord, deliver him.

By thy manifold & great mercies :

cp. *ib.* By the manifold and great merits of JESUS Christ thy Son :

Golden Lit.

HEB. v 7

de extr. Unct. Liturgy 1549

By his { agony and bloody sweat,
strong crying and tears,
bitter cross and passion,
mighty resurrection,
glorious ascension,
effectual and most acceptable intercession and mediation :

Litan. Sarisb. By the graces and comforts of the Holy Ghost :
Good Lord, deliver him.

PS. lxxix 9

PS. cxv 1

DAN. ix 19

For { thy Names sake,
the glory of thy Name,
thy loving mercy, 54
thy truths sake,
thine own self :

In this { time of his most extremity,
his last and greatest need :

Litan. Sarisb.

In the { hour of death, and
day of judgment :
Good Lord, deliver him.

Deliver him, o Lord, from all danger and distress, from all pains and punishments, both bodily and ghostly. Amen. *de extr. Unct.*

As Thou didst deliver
Noah from the flood,
so save and deliver him :

Lot from the fire of Sodom,
so save and deliver him :

Isaac from present death,
so save and deliver him :

Job from all his tentations,
so save and deliver him :

Moses from the hand of Pharaoh,
so save and deliver him :

Daniel from the lions den,
so save and deliver him :

Jonas from the belly of the whale,
so save and deliver him :

and as Thou hast delivered thy blessed saints and servants from all their terrors and torments :
so deliver his soul and receive it to thy mercy.

We sinners do beseech Thee to hear us, good Lord. *de extr. Unct.*
That it may please Thee to remember him with the favour Thou bearest unto thy people, and so visit him with thy salvation : PS. CVI 4

We beseech Thee to hear us, good Lord.

That it may please Thee to save and deliver his soul from the power of the enemy, lest as a lion he devour it and tear it in pieces, if there be none to help:

S. LK. x 19
PS. vii 2

We beseech Thee to hear us, good Lord.

That it may please Thee to be merciful and to forgive all his sins and misdeeds, which by the malice of the devil or by his own frailty he hath at any time of his life committed against Thee: 56

de extr. Unct.
PS. lxxviii 38

We beseech Thee to hear us, good Lord.

That it may please Thee not to lay to his charge what in concupiscence of the eye, pride of life, vanity or superfluity he hath committed against Thee:

ACTS vii 60
1 S. JO. ii 16
EPH. iv 17,
S. JA. i 21

We beseech Thee to hear us, good Lord.

That it may please Thee not to lay to his charge what in the fierceness of his wrath or in the eagerness of an angry spirit he hath committed against Thee:

We beseech Thee to hear us, good Lord.

That it may please Thee not to lay to his charge what in vain and idle words, in the loosness and slipperiness of the tongue he hath committed against Thee:

We beseech Thee to hear us, good Lord.

That it may please Thee to make him partaker of all mercies and promises in Christ Jesus: 57

EPH. iii 6

We beseech Thee to hear us, good Lord.

That it may please Thee to vouchsafe his soul the estate of joy, bliss, and happiness, with all thy blessed saints, in thy heavenly kingdom : *de extr. Unct.*

We beseech Thee to hear us, good Lord.

That it may please Thee to grant his body rest and peace and a part in the blessed resurrection of life and glory : *Inhumat. defuncti; Commend. animae*

We beseech Thee to hear us, good Lord.

Son of God, we beseech Thee to hear us. *de extr. Unct.*

O Lord God, Lamb of God, that takest away the sins of the world : *Gloria in excelsis*

have mercy upon us.

Thou that takest away the sins of the world :

have mercy upon us.

Thou that takest away the sins of the world :

58 grant him thy peace.

Thou that sittest at the right hand of God the Father :

have mercy upon us.

Lord have mercy upon us. *Litan. Sarisb.*

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, who art in heaven &c.

O Lord, deal not with him after his sins.

Neither reward him according to his iniquities.

O God, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such *Missa pro tribulatione cordis*

as be sorrowful: mercifully assist our prayers, which we make before Thee, at such times specially when our greatest and most grievous extremities are ready to oppress us: and, o Lord, graciously hear us that those evils, those illusions, terrors and assaults, which thine or our enemy worketh against us, may be brought to nought, and by the providence of thy goodness may be 59
dispersed; that we thy servants, being swallowed up with no tentations, may evermore give thanks unto Thee in thy holy Church: through Jesus Christ our Lord. Amen.

Media Vita

59 In the midst of life we are in death: of whom then may we seek for succour but of Thee, o Lord, who for our sins art most justly displeased with us? *Burial of the Dead*

Yet, o Lord most holy, o Lord most mighty, o holy and most merciful Father, deliver us not over to the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts: shut not up against us the ears of thy mercy; but spare us, o Lord most holy, o Lord most mighty, o immortal and most merciful Father.

Thou most worthy Judge eternal, suffer us not
60 in our last hour for any pains of death to fall from Thee.

A Commendation of the Penitent to God

I

Commend. animae We commend unto Thee, o Lord, the soul of 60
this thy servant.
He is
the Work of thy hands;
PS. CXXXVIII 8 despise not, o Lord, the work of thine own
hands:
the likeness of thy Image;
Cassiod. *de Instit.* 33 suffer not, o Lord, thy image to be utterly
defaced:
the Price of thy blood;
let not so great a price be cast away:
a Christian; the Name of thy Son is called upon
him;
for thy Names sake be good unto thy Name.
PS. CXIX 94, XLI 2 He is thine; 61
o save him, give not over that thine is into
the will of the enemy.
Commend. animae Though he hath sinned, yet thy Name hath he
not denied, but called upon it and confessed
ACTS IV 12 it unto his lifes end; and there is no other
Name under heaven but thine, whereby he
hopeth to be saved.
JOB XXXI 33, PS. CXLI 4 vulg., XXXVIII 18 Though he hath sinned, yet he hath not hid his
sin nor excused it, but hath confessed and

been sorry for it, and wisheth even tears of blood wherewith to lament it.

Though he hath sinned, yet others also have sinned against him, whom he from the heart forgiveth, and desireth forgiveness of them at thy gracious hands:

o stablish thy word with thy servant, PS. CXIX 38
and let him not be disappointed of his 116
hope.

Though he hath sinned, yet in Thee he trusteth: PS. XXXI 1
62 o suffer him not for ever utterly to be confounded.

Though he hath sinned, yet he seeketh Thee:
and Thou Lord never failest them that seek PS. IX 10
Thee.

Though he hath sinned, yet he cometh to Thee:
and of them that come to Thee, Thou S. JO. VI 37
castest none out.

II

O LORD,

let not the guiltiness of a sinner more prevail to S. Ans. *Med.* iii 10
condemn,

than the gracious goodness of a most merciful Father to acquit and to pardon.

O let not the unrighteousness of man make the cp. ROM. iii 3
goodness of God of none effect.

O Lord, do not so remember the unkindness of this thy child,

that thereby Thou forget the compassion and kindness of a father.

Do not so think upon our sins,

that Thou thereby forget thine own nature and property,

which is alway to have mercy.

Do not so remember our sins, 63

that Thou thereby remember not thine own Name,

which is JESUS, a most loving and kind Saviour.

III

LORD,

if thy Life in our life hath not sufficiently appeared,

yet let not thy Death lose the full power and effect thereof in our death also.

Suffer not, o Lord, in both so great a price to perish:

lose not, o Lord, that which Thou hast redeemed,

cp. S. LK. xix 10 since Thou camest to redeem that which was lost.

That which was so dear to Thee to redeem,

suffer not to be lost as a thing of no value.

For Consolation in the last hour

63 Have mercy upon him, o Lord; consider the pains which he suffereth: PS. ix 13
Thou who only dost deliver from the gates of death.
64 Shew thy marvellous loving kindness: PS. xvii 7
Thou that art the Saviour of them that put their trust in Thee.
Keep him as the apple of thine eye: 8
hide him under the shadow of thy wings.
O let thy merciful loving kindness be his comfort: PS. cxix 76
according to thy word unto thy servant.
He is troubled above measure: 107
o be merciful to him according to thy goodness. 58
O consider his adversity and deliver him: 153
for he is brought very low. PS. cxlii 7
His eyes long sore for thy word: PS. cxix 82
saying, O when wilt Thou comfort me?
His eyes are wasted away with looking for thy health: 123
and for the word of thy righteousness.
O think Thou upon him, o Lord, as concerning thy word: 49
wherein Thou hast caused him to put his trust.
65 O look Thou upon him and be merciful unto him: 132
as Thou usest to do unto those that love thy Name.

PS. lxxi 8 Cast him not away in the time of his weakness:
forsake him not now, when his strength faileth him.

PS. xciv 19 In the multitude of the sorrows that are in his heart:
let thy comforts, o Lord, refresh his soul.

IS. xxxviii 14 O Lord, when it oppresseth, comfort Thou him.

2 COR. xii 9 O Lord, let thy strength be made perfect in his weakness.

1 COR. x 13 Let no tentation oppress him, but such as is incident to thy children:
but as Thou art faithful, o Lord,
so suffer him not to be tempted above what he is able,
but, good Lord, with the tentation give an happy issue,
that he may be able to overcome it.

2 COR. iv 8 O Lord, though he be afflicted on every side,
yet let him not be distressed;
though in want of some of thy comforts, 66
yet not of all;
2 COR. iv 9 though chastened,
yet not forsaken;
though cast down,
yet not perish.

For Forgiveness in the last hour

66 Remember him, o Lord, according to the favour Thou barest unto thy children: PS. CVI 4
o visit him with thy salvation;
that he may see the felicity of thy chosen: 5
and rejoyce with the gladness of thy saints
and give thanks with thine inheritance.
O remember not his former sins, but have mercy upon him, o Lord, and that soon: PS. LXXIX 8
for he is come to great extremity;
help him, o Lord, God of his salvation, for the glory of thy Name: 9
o deliver him and be merciful to his sins for thy Names sake.
Call to remembrance, o Lord, thy tender mercies: PS. XXV 5
and thy loving kindness which hath been ever of old.
67 O remember not the sins and offences of his youth: 6
but according to thy mercy think Thou upon him, o Lord,
for thy goodness.

Cleanse him, o Lord, from his secret sins: from PS. XIX 12
whatsoever he hath offended
by { thought, word or deed
{ ignorance or error, frailty or negligence:

in excess or in defect:
by { leaving good undone, or
doing evil:
in publick or private:
by day or night:
against { Thee
his { neighbour
own body:
by himself or by others:
before or since his effectual calling:
remembered or forgotten:
from them all cleanse him, o Lord: even from them all;
ACTS vii 60 lay none of them to his charge,
IS. xxxviii 17 cast them behind Thee,
MIC. vii 19 bury them, drown them, 68
IS. xliv 22 scatter them as the mist and as the morning cloud,
make them to vanish away and come to nothing:
and whereinsoever his conscience most accuseth him,
therein, o Lord, be Thou most merciful.

PS. cxliii 2 O enter not into Judgement with thy servant:
if Thou shouldst, no flesh should be righteous in thy sight:
PS. cxxx 3 if Thou, Lord, shouldst be extreme to mark what is done amiss,

o Lord, who may abide it?

But, good Lord, one deep calleth another— PS. xlii 9
the deep of our misery, the deep of thy mercy. S. Bern. *Ser. Quadr.* iv 3
Wherein sin hath abounded, ROM. v 20
there let grace overabound.
And in and through all sins and offences,
o Lord, let thy mercy triumph over thy justice. S. JA. ii 13

O Lord, hear; o Lord, forgive: consider, o Lord, and do it. DAN. ix 19

69 Delay not, o Lord, for his spirit waxeth faint: PS. cxliii 7
turn not thy face away from him, lest he be like unto them that go down into the pit.

Be favourable, o Lord, be favourable

for thy {Name / truths / mercies} sake: PS. lxxix 9 / PS. cxv 1 / PS. vi 4

for thy {many / great / wonderful} mercies sake: DAN. ix 18 / IS. liv 7 / PS. xvii 7

Lord, thine own self, o Lord, DAN. ix 19

our {Creator and Redeemer / Lord / King} and our {Father / God.}

The Commendation of the Dying

S. LK. ii 29 Lord, now lettest Thou thy servant depart in peace.

PS. xxxi 6 Into thy hands, o Lord, we commend his spirit : 70
for Thou hast redeemed it, o Lord, Thou God of truth.

PS. cxlii 9 Bring his soul out of prison that it may praise Thee.

ROM. vii 24 O deliver him from this body of death.

PS. xxxv 3 Say unto his soul I AM THY SALVATION :

S. LK. xxiii 43 say unto him THIS DAY SHALT THOU BE WITH ME IN PARADISE.

cp. S. MAT. i 21 Let him now feel the salvation of JESUS :

cp. 1 S. JO. ii 21, 27 let him now feel the anointing of Christ,

PS. xlv 8 even the oyl of gladness wherewith Thou art anointed.

PS. xxiii 4 Guide Thou him through the vale of the shadow of death :

PS. xxvii 15 let him see the goodness of the Lord in the land of the living.

TOBIT iii 6 vulg. O Lord, command his spirit to be received up to Thee in peace.

S. MAT. xiv 28 O Lord, will him to come to Thee.

ACTS vii 59 Lord JESU, receive his spirit :

cp. PS. cxviii 19 and open to him the gates of everlasting glory. 71

Let thy good Spirit conduct him into the land of righteousness : — PS. cxliii 10

into thy holy hill and heavenly kingdom. — PS. xliii 3, 2 TIM. iv 18

Send thine angel to meet him — cp. *Commend. animae*

and to bring him into Abraham's bosom.

Place him in the habitation of light and peace, of joy and gladness. — *Inhum. defuncti*

Receive him in the armes of thy mercy : — *Order of Baptism of Children*

and give him an inheritance with saints in light, — COL. i 12

there to reign with thy elect angels, thy blessed saints departed, thy holy prophets and glorious apostles, — *de extr. Unctione*

in all joy, glory, felicity, and happiness for ever and ever. Amen.

Words of Comfort for them that Survive

Precious in the sight of the Lord is the death of his saints. — PS. cxvi 13

72 I heard a voice from heaven saying — REV. xiv 13

WRITE, BLESSED ARE THE DEAD
WHICH DIE IN THE LORD:
FOR THEY REST FROM THEIR LABORS
AND THEIR WORKS DO FOLLOW THEM.

A Confession of Sins against the Ten Commandments

i

I have, touching Thee, o Lord, been full of roving imaginations and evil thoughts. 79

I have not studied to seek and know Thee as I ought.

ROM. i 21 Knowing Thee, I have not glorified Thee nor given thanks to Thee accordingly.

I have doubted of thy promises and not trusted to thy help.

JER. xvii 5 I have made flesh mine arm, and hoped for prosperity 80
from man, rather than from Thee.

I have not performed the duty of invocation with that reverence I ought.

I have not been thankful: specially not for thy chastisements.

ii

S. JO. iv 24 I have not worshipped Thee in spirit and truth.

S. MAT. xv 8 I have drawn near to Thee with my lips, but my heart hath been far from Thee.

I have been more careful of the outward ceremonial part of thy worship, then of the inward and spiritual.

iii

I have not with due regard taken thy Name into my mouth.

I have with rash oaths and eager execrations oft abused it.

I have not given occasion to others to sanctifie thy Name, but have caused it to be evil spoken of through mine evil dealing. 1 TIM vi 1

81 I have not duely regarded and reverenced those things whereon thy Name is imprinted.

iv

I have not to thy sabbath or sanctuary brought that care which I should.

I have not spared to absent my self from thy holy assemblies without sufficient cause.

I have not spent the dayes assign'd to holy exercises upon them chiefly, but have in them too much intended mine own private business.

I have been content in them with the use of the means alone, without any practise at all.

v

I have not so reverently spoken nor so dutifully carried my self toward some Thou hast placed over me as was meet I should.

I have not so carefully prayed for them as was requisite.

I have not opposed them who unreverently in terms used them.

82 Chiefly those who have had me in government touching my soul.

vi

I have not wished or provided for the good of my neighbours as I should, but rather maligned, been angry and quarrelled with them, and sought revenge upon every light injury.

I have not had that compassion on the poor that I should, nor ministred to their necessities.

I have not defended them against the wrongs of others, as I might.

I have not rejoyced in the good success of my neighbour, but envied his welfare.

vii

1 TH. iv 4, 1 COR. iii 17, vi 19 I have not possessed my vessel in holiness and honour nor preserved it from pollution, as the temple of God should be.

I have suffered my fancy to wander licentiously.

Mine ears and tongue I have not kept as I should.

I have not eschued the occasions of lust, nor 83
JOB xxxi 1 made the covenant with mine eys that I should.

1 COR. ix 27 I have not brought under my body nor kept it in subjection with such abstinence as I should.

I have more studiously and with more cost intended my flesh then my spirit.

viii

1 TIM. vi 5 I have not reckoned godliness gain, nor been content with my estate, but wished an higher.

I have not been so exact in paying and dealing with those I have dealt withal, as in justice I was bound.

I have by undue means interverted to my use that which was not mine.

I have not, of that whereof I had more than enough, been willing to part with, to the relief of the needy.

ix

I have not been so studious of speaking the truth as I should.

I have been desirous to seem and to be reputed more then I was.

84 I have not had that care of the good name of my brother, I was bound.

I have not so hated flattery as I should.

I have not so stood for and defended the truth as was meet I should.

x

I have been full of wandering desires, wicked affections, unlawful concupiscences, evil suspitions and surmises, and inordinate lust, touching my neighbour and that which is his.

Acts of Confession gathered out of the Holy Scriptures

P. Moses

72

NUM. xii 11 We have sinned, o Lord.

PS. xc 8 Thou hast set our misdeeds before Thee:
and our secret sins in the light of thy countenance.

13 Turn Thee again, o Lord, at the last:
and be gracious unto thy servants.

H. Job

vii 20 I have sinned: what shall I do unto Thee, o Thou preserver of men?
Why hast Thou set me as a mark against Thee,
so that I am a burthen unto myself

x 15 If I be wicked, woe unto me.

xxxiii 26 Be favourable unto me, o Lord,
and restore unto me my righteousness. 73

24 Say concerning me, o Lord,
DELIVER HIM, FOR I HAVE FOUND A RANSOM.

xiii 15 Yet if thou slay me, I will put my trust in Thee.

P. David

PS. lxv 3 My misdeeds prevail against me:
o be Thou merciful unto my sin.

cxix 176 I have gone astray like a sheep that is lost:
o seek thy servant, for I do not forget thy commandments.

We have sinned with our fathers : Ps. cvi 6
we have done amiss and dealt wickedly.
For thy Names sake, o Lord, xxv 10
be merciful unto our sin, for it is great.
My foot hath slipped : xciv 18
let thy mercy, o Lord, hold me up.

P. Esay

74 Behold, Thou art wroth, for we have sinned : lxiv 5
we are all as an unclean thing 6
and all our righteousnesses are as a polluted garment :
we all do fade as a leaf,
and our iniquities like the wind do take us away.
But now, o Lord, Thou art our father : 8
we are the clay and Thou our potter
and we all are the work of thy hand.
Be not wroth very sore, o Lord, 9
neither remember iniquity for ever.
Behold, look, we beseech Thee, we are all thy people.

P. Jeremy

Lord, our iniquities testify against us, our backslidings are many, xiv 7
we have sinned against Thee.
Yet work Thou for thy Names sake :
for Thou, o Lord, art in the midst of us 9
and we are called by thy Name :

o Lord, leave us not:
Ps. xiv 8 o Lord the hope of Israel, the saviour thereof 75
in time of trouble, leave us not.

P. Daniel

ix 5 We have sinned, o Lord, we have dealt perversely
and have done wickedly and have rebelled,
even turning aside from thy precepts and from
thy judgements.
7 O Lord, righteousness belongeth unto Thee,
but unto us confusion and shame of face,
because of the trespass that we have trespassed
against Thee.
9 Yet to Thee, o Lord our God, belong mercies
and forgivenesses,
though we have rebelled against Thee.
16 O Lord, according to all thy righteousness
let thine anger and thy fury, I beseech Thee,
be turned away from me,
17 and cause thy face to shine upon thy servant.
18 O my God, incline thy ear and hear;
open thine eyes and behold mine afflictions.
For we do not present our supplications before 76
Thee for our own righteousnesses,
but for thy manifold and great mercies.
19 O Lord, hear; o Lord, forgive:
o Lord, hearken and do:
defer not for thine own sake, o my God.

P. Jonas

O Lord, in observing lying vanities, ps. ii 8
I have forsaken mine own mercy;
for which I am cast out of the sight of thine 4
eyes.
Yet I remember Thee, o Lord: 7
yet I will look again toward thy holy temple. 4
O Lord, hear and have mercy.

Prodigal Child

Father, I have sinned against heaven and against s. lk. xv 18
Thee:
I am no more worthy to be called thy son. 19
But forgive me, and make me one of the meanest
77 of thy hired servants.

[The Publican]

God, be merciful to me a sinner. xviii 13

[The X Lepers]

JESU, Master, have mercy upon us. xvii 13

[The Canaanitish Woman]

Have mercy on me, o Lord, Thou Son of David. s. mt. xv 22
Lord, help me. 25
Lord, even the little whelps eat of the crumbs of 27
thy table.

S. Paul

ROM. vii 14 O Lord, I am carnal, and sold under sin:
18 and in me (that is, in my flesh) dwelleth no good thing.
19 The good that I would, I do not:
the evil that I would not, that I do.
22 Though I delight in the law after the inner man,
23 yet I see a different law in my nature
rebelling against the law of my mind
and bringing me into captivity to the law of sin.
24 O wretched man that I am, who shall deliver me from this body of death?
1 TIM. i 15 But this is a true saying, and worthy of all 78 acceptation,
that Christ JESUS came into the world to save sinners,
of whom I am chief.

S. Peter

1 PET. iv 3, 4 We have spent the time past of our life
after the will of the gentiles,
walking in wantonness, lusts, surfeiting, uncleanness and other excesses.
i 18, 19 But Thou hast redeemed us, o Lord,
with the precious blood of Christ,
the Lamb without blemish.
ACTS iv 12 Have mercy upon us in that Name,
besides which Thou hast given none under heaven whereby we must be saved.

S. John

If we say that we have no sin, 1 S. JO. i 8
we deceive our selves and the truth is not in us.
If our heart condemn us not, iii 21
God is greater then our heart and knoweth all 20
things.
79 But we confess our sins i 9
and confessing them we have an Advocate ii 1
with the Father,
JESUS CHRIST the Righteous,
and He is the propitiation for our sins. 2

S. James

In many things we offend all: iii 2
but, Lord, let thy mercy triumph over thy justice. ii 13

A Meditation on the Mercy of God

GOD 84
in his mercy
is

2 COR. X 1 Ἐπιεικής [*equitable*]:
takes all in the better part;
if it will admit any good sence, so He construe's it.

2 COR. X 1 Πραΰς *meek:* 85
not irritable,
not easily stirred up or provoked—

WISD. XI 23 παρορᾷ [*winketh at*]:
sees and sees not,
makes as if He did not see:

ACTS XVII 30 ὑπεριδών [*overlooking*]:
over looks,
looks beyond our sins,
looks not at them:

MIC. VII 18 ὑπερβαίνων [*passing by*]:
passeth by or over them:

WISD. XI 23 *He winketh at sins because men should repent.*

ROM. II 4 Ἀνοχή [*forbearance*]:
when He cannot but see, yet He forbears, is patient:

Μακροθυμία [*longsuffering*]: ROM. ii 4, NEH. ix 21, 30

forbears long, suffers long,

many times, many years. NEH. ix 28, 30

Πῶς; [*how?*] HOS. xi 8

when He can suffer no longer,

yet stands (as over Ephraim)

asking How shall I?—stayes yet:

He waiteth that He may be gracious. IS. xxx 18

When he can forbear no longer, but punish He must,

He doth it, not from the heart, LAM. iii 33

but against his will:

86 when He punisheth,

He doth it, not suffering his whole displeasure to arise, PS. lxxviii 39

containing Himself and his anger;

not according to our deserts, PS. ciii 10

nothing so much;

not long, PS. xxx 5, ciii 9, IS. liv 7, 8

it indures but a moment in comparison;

He thinks every stripe two, is quickly weary, cp. IS. xl

in his wrath He remembers mercy, HAB. iii 2

repents Him of the evil, JOEL ii 13

is moved with the sight of our miseries, PS. cvi 43, 44

is { soon / easily } appeased. cp. IS. lv 7

Hath mercy: חסד

PS. li 1, xxv 5 multitudes of it:

(*bowels*) רחמים

S. LK. i 78, xv 20 PS. ciii 13 IS. xlix 15 the bowels of { compassion, a parent, a mother: } 87

hath compassion

Triodion p. 273 many bowels: πολυεύσπλαγχνος.

S. MT. xviii 27 Forgives, pardons;

2 COR. v 18 is reconciled;

S. LK. xv 23 f takes into favour again,

ROM. iii 24 receives to grace.

ROM. iii 23 All have sinned and are defective in giving glory to God:

JOB iv 18, xv 15, xxv 5 in his angels He found folly and the stars are not pure in his sight.

PS. lxxxix 46 But God hath not made all men for nought:

PS. cxxx 3 yet if God should be extreme to mark what were done amiss,

who were able to abide it?

PS. cxliii 2 if He should enter into judgement with his servants,

no flesh should be found righteous in his sight;

JOB ix 3 none were able to answer one for a thousand; 88

no, not Job himself.

ROM. xi 32, GAL. iii 22 Therefore God hath shut up all under sin,

that He might have mercy upon all.

1 TIM. ii 4 He would have all to be saved,

He would have none to perish, — 2 S. PET. iii 9
but to turn to him by repentance;
He would not the death of a sinner, — EZEK. xxxiii 11
but that he might turn to Him and live:—

all that
know it and
acknowledge it and
be sorry for it and
not onely to leave it
but
and to

1. know their sin; — PS. li 3
2. acknowledge it; — PS. xxxii 5
3. be sorry for it; — PS. xxxviii 18
4. be ready to leave it; — PROV. xxviii 13
5. to judge themselves for it; — 1 COR. xi 31
6. punish themselves for it — 2 COR. vii 11

89 by the
accompanied with
at the

1. fruits of mortification — JOEL ii 12, JONAH iii 5
2. prayer — PS. xxxii 7, ACTS viii 22
3. almes — IS. lviii 7, DAN. iv 27
4. estimation of the priest — LEV. vi 6
5. who may forgive us in the person of Christ. — S. JO. xx 23, 2 COR. ii 10

Which His mercy is not onely for common and ordinary sinners,
but for the chief,

such as { Manasses — 2 CHR. xxxiii 12 f.
Paul: — 1 TIM. i 15

such as { David — 2 SAM. xii 13
Peter: — S. LK. xxii 61

JOSH. vi 23, S. JA. ii 25 S. LK. vii 47 — such as { Rahab / Mary Magdalen :

JONAH ii 10 S. LK. xxiii 43 — such as { Jonas / the thief on the cross :

1 COR. v 1 1 COR. vi 9-11 — such as { the Corinthians / the Corinthians—*and such were ye :*

ACTS vii 52 — such as the Jews, his { betrayers / murtherers. 90

1 SAM. xiii 14 David was a man after Gods own heart :

S. MAT. xxi 9 Christ is the Son of David :

2 SAM. xix 23 and David forgave Shimei

2 SAM. xviii 33 and wept for his rebellious son Absolom.

EX. xxxiv 6, 7 The LORD, the LORD God,
merciful and gracious,
longsuffering and abundant in goodness and truth,
keeping mercy for thousands and forgiving.

JOB xxxiii 23 If there be a messenger with Him, an interpreter, one among a thousand, to show unto man his uprightness :

24 then He is gracious unto Him and saith

DELIVER HIM FROM GOING DOWN TO THE PIT,
FOR I HAVE FOUND A RANSOM.

PS. xxxiv 8 Taste and see how gracious the Lord is :

PS. cix 20 his mercy is sweet : 91

his mercies are many,
there is a multitude of them, PS. li 1, lxix 17
there is a plenteous redemption: PS. cxxx 7
his mercies are great, PS. lxxxvi 5, cxix 156
have a magnitude,
great in { height / depth / length: PS. ciii 11, cviii 4, xxxvi 5 / PS. xlii 9 / PS. xxvi 3, cxxxvi
there is no end of his salvation— PS. lxxi 13
mercy shall be set up for ever: PS. lxxxix 2
his mercy is over all his workes— PS. cxlv 9
as is his majesty, so is his mercy: ECCLUS. ii 18
his property is to have mercy—
He is the Father of mercies, 2 COR. i 3
He is mercy it self. PS. lix 17

He was so merciful that He forgave their misdeeds and destroyed them not: PS. lxxviii 38–40, ciii 14
92 yea many a time turned He his wrath away
and would not suffer his whole displeasure to arise:
for He considered that they were but dust.
The Lord waiteth that He may have mercy on you: IS. xxx 18
in the father of the lost child, his image. S. LK. xv 20

Without shedding of blood there is no remission of sins. HEB. ix 22
God hath shut up all under sin, that he might have mercy on all. ROM. xi 32, GAL. iii 22
Where sin aboundeth there grace doth overabound. ROM. v 20

S. JA. ii 13 Mercy triumpheth over justice.

ROM. v 8, 10 In this God set forth his love to us ward,
that, while we were his enemies Christ died for us.

1 TIM. i 15 This is a true saying and of all men worthy to be received,
that Jesus Christ came into the world to save sinners.

1 S. PET. iii 18 Christ died once for our sins, the just for the 93
unjust,
that He might offer us unto God.

1 S. JO. ii 1, 2 We have an advocate with the Father, Jesus Christ the righteous:
and He is the propitiation for our sins;
and not for ours only, but for the sins of the whole world.

S. MT. ix 13 I CAME NOT TO CALL THE RIGHTEOUS, BUT SINNERS TO REPENTANCE:

S. MT. xi 28 COME UNTO ME ALL YE THAT TRAVAIL AND ARE HEAVY LADEN AND I WILL REFRESH YOU:

S. JO. vi 37 OF THEM THAT COME TO ME, I WILL CAST NONE OUT.

PS. ix 10 Thou never failest them that seek Thee.

A Meditation on God and Christ

29 GOD is a Creator, בורא; and so faithful: — 1 PET. iv 19

a Possessor or Owner, קונה; I am thine, part of thy possession: — GEN. xiv 19, 22, PS. CXIX 94

a Redeemer, פודה, at large: — PS. CXXX 8

a Redeemer, גאל, as of the same flesh and blood. — JOB xix 25

30 CHRIST is a Mediator: — 1 TIM. ii 5

between God and us,
his priesthood and sacrifice:

a Lion: — REV. v 5

between us and Sathan,
his kingdom and conquest:

a Lamb: — S. JO. i 29; 1 S.PET. i 19

between us and sin,
his innocency: — cp. S. Ans. *Admonitio*

between us and our concupiscence,
his charity:

between us and the punishment due to our sins,
his passion and bloodshedding satisfaction:

between us and our conscience and the judgment of God,
his advocateship:

between us and our want of righteousnes,
his absolute and complete obedience:
between us and our want of desert of the eternal reward,
his merit:
between us and our want of fervor in praying,
his intercession: 31
between us and our want of sorrow in repenting,
his agony and bloody sweat:

these { recount / shew / offer / set between.

An Act of several Virtues

27 LORD, I have never denied thy Name, but confessed it ever;
and in the confession and invocation of it I de-
28 sire to spend my last breath and to depart this life.

Lord, I have desired to fear thy Name: NEH. i 11
my soul hath been desirous PS. cxix 20 sept.
to long after thy commandments.
Lord, I acknowledge my wickedness PS. xxxviii 18
and am sorry (take thought) for my sin.
Lord, I believe: help Thou mine unbelief. S. MK. ix 24
Lord, I hope verily to see the goodness of the Lord PS. xxvii 15
in the land of the living:
let not this hope confound me, PS. cxix 116
nor make me ashamed. ROM. v 5
Lord, I freely forgive whomsoever I have ought S. MK. xi 25, S. MT. xviii 23 ff.
against, those poor pence or mites they owe me.
Lord, I became dumb and opened not my mouth PS. xxxix 10
at thy chastisement:
for it was thy doing, o Lord.
Lord, I seek Thee: and Thou hast never failed PS. ix 10
them that seek Thee.
29 I come unto Thee: and of them that come to Thee, S. JO. vi 37
Thou castest none out.

PS. lvi 3 Nevertheless, though I am sometime afraid,
yet put I my trust in Thee.

PS. xxxi 1, lxxi 1 O Lord, in Thee have I trusted:
let me never be put to confusion.

A Commendation of self to God

24 Into thine hands I commend my self as unto a faithful CREATOR: PS. xxxi 6, I S. PET. iv 19

25 receive, o Lord, thine own creature, not made by any strange God, but by Thy self, the onely true and living God: *Commend. animae*

despise not, o Lord, the work of thine own hands. PS. cxxxviii 8

Lord, I am created IN THINE OWN IMAGE: GEN. i 27

suffer not, o Lord, suffer not thine own image to be utterly defaced: Cassiod. *de Instit.* 33

but renew it again in righteousness and true holiness. EPH. iv 23, 24

Into thy hands I commend my self, for Thou hast REDEEMED me, PS. xxxi 6

o Lord, Thou God of truth.

Behold, o Lord, I am the price of thy blood, of thy most precious blood:

suffer not so great a price to perish,

suffer not that to be cast away that Thou hast so dearly bought.

O Lord, Thou cam'st down from heaven to redeem that which was lost;

suffer not that to be lost which Thou hast redeemed.

JER. xiv 9 Behold, o Lord, Thou art in the midst of us and we 26
are CALLED BY THY NAME:

cp. S. Ans. *Med.* xi 26 we are called by thy Name, Christians:

PS. XXV 10, lxxix 9 for thy Names sake be merciful unto us:
spare thine own Name in us:

cp. S. Ans. *Med.* iii 9 and do not, good Lord, so remember our sins
that by remembering them Thou forget thine
own Name.

PS. lxxx 18 Lord, we call upon thy Name:

ACTS iv 12 there is no name under heaven whereby we
can be saved, but onely it:

2 TIM. ii 13 though we be unfaithful, yet Thou art true and
canst not deny thine own Name.

PS. xxxi 6 Into thy hands I commend my self as to my true
and onely SANCTIFIER.

1 COR. iii 16, vi 19 Lord, I have been the temple of thy Holy Spirit:

1 COR. iii 17 though it hath been polluted through my frailty,
yet, o Lord, destroy it not;
but dedicate it, hallow it a new and sanctifie
it to Thee:
yet once again make an encenia of it. 27

Spare us, good Lord:

spare { thine own { handywork / image / name } / the price of thine own blood in us.

The good LORD pardon every one that prepareth his heart to seek God, the LORD, the God of our fathers,
though he be not cleansed according to the purification of the sanctuary. 2 CHR. xxx 18, 19

Behold, o Lord, a bruised reed;
break it not:
behold a smoaking flax;
and yet, o Lord, quench it not. IS. xlii 3, S. MT. xii 20

An Act of Trust

PS. XXXIX 8 And now, Lord, what is my hope? 22
Truly my hope is even in Thee,
PS. LXV 5 Thou that art the hope of all the ends of the earth
and of them that remain in the broad sea.
JOB XIII 15 Though He slay me,
yet will I trust in Him:
PS. XXIII 4 though I walk through the valley of the shadow of 23
death,
I will fear no evil.
PS. CIII 14 Lord, Thou knowest whereof we are made,
Thou remembrest that we are but dust:
PS. LXXVIII 40 consider that we are but flesh,
that we are even a wind that passeth away and cometh not again:
PS. LXXXIX 46 remember, Lord, how short my time is,
what our substance is;
wherefore hast Thou made all men for nought?
PS. CXLII 7 Lord, consider my complaint,
for I am brought very low.
Let my present misery more prevail to move compassion,
than my sinful life past to provoke thine indignation.

O Lord, how long wilt Thou be angry with thy servant that prayeth? PS. lxxx 4

Behold I show the lowliness of a suppliant: show Thou not to me the rigor of a judge. *Inhum. defuncti*

24 O deliver not thine own inheritance over unto the will of thine enemy. PS. lxxiv 20

I am thine: o save me. PS. cxix 94

I am thine: carest Thou not that I perish? S. MK. iv 38

Behold, o Lord, how that I am thy servant PS. cxvi 14
and the son of thine handmaid—
thy unprofitable evil servant; yet thy servant:
thy lost unkind child; yet thy child:
though I have not shewed to Thee the duty and affection of a son,
yet do not Thou cast from Thee the natural kindness and compassion of a father.

Another Act of Trust

PS. xliii 5 Why art thou so heavy, o my soul : 93
and why art thou so disquieted within me ?

6 O put thy trust in God :
for I will yet give Him thanks,
which is the help of my countenance, and my 94
God.

PS. cxvi 7 sept. Turn again then unto thy rest, o my soul :
for the Lord hath been gracious unto thee.

PS. xciv 17 If the Lord had not helped me :
it had not failed but my soul had been put to silence.

19 In the midst of the troubles that I had in my heart :
thy comforts have refreshed my soul.

PS. lvi 3 Nevertheless though I am sometime afraid :
yet put I my trust in the Lord.

PS. lxii 5 Nevertheless, my soul, wait thou still upon God :

1 for of Him cometh my salvation :

PS. lxii 2, xlvi 1 He verily is my hope and my strength :
He is my defence, so that I shall not greatly fall.

HEB. iv 16 Let us come boldly unto the throne of grace :
that we may find mercy in time of need.

Appeals to God

95 I

Lord of life and death, of sickness and health and all things thereto belonging: — WISD. xvi 13: *Visit. of Sick* Exhort.

by whose appointment we are born, — *Sacr. Gelas.* iii 91

and again by whose appointment we dye:

our time is in thy hand — PS. xxxi 17

and unto Thee belong the issues of death. — PS. lxviii 20

Thou that hatest nothing that Thou hast made — WISD. xi 24

nor dost utterly forsake the work of thine own hands: — PS. cxxxviii 8

Thou that art a defence for the oppressed, — PS. ix 9

a refuge in the needful time of trouble:

Thou that never failest them that seek Thee. — 10

and to whom none ever prayeth without hope to be heard: — S. Ans. *Orat.* xvi

Thou that hast promised

THE POOR SHALL NOT ALWAY BE FORGOTTEN: — PS. ix 18

THE PATIENT ABIDING OF THE MEEK SHALL NOT PERISH FOR EVER:

96 for the comfortless troubles sake of the needy — PS. xii 5

and for the deep sighing of the poor,

arise, o Lord: and men shall know that it is thy hand — PS. xii 6, cix 26

and that it is Thou, Lord, that hast done it.

II

PS. XXXVI 5, LVII 11 O Lord, whose mercy reacheth unto the heavens
and whose faithfulness to the clouds:

PS. LXXI 13; *de imit.* III 59 of whose mercies there is neither number nor end:

Martène *de rit.* I 936 the greatness of whose goodness is not shut up under any time:

S. MT. XX 6, 7 who callest into thy vineyard even at the eleventh hour:

cp. WISD. XII 18: LEV. XXV 43 who rulest not with rigor,
but with meekness dost govern the things Thou hast made:

1 SAM. II 6: WISD. XVI 13 Thou that killest and revivest:
that bringest to the gates of death and bringest back again:

WISD. XI 24 Thou that hatest nothing that Thou hast made:

ROM. XI 32, GAL. III 22 that hast shut up all under sin, 97
that Thou might'st have mercy upon all:

LORD,

1 TIM. IV 10 the Saviour and the saving health of all thy faithful:
the Fountain of grace and goodness:

2 COR. I 3 the Father of mercies and God of consolation:

PS. CXLV 14 Thou that upholdest all such as are falling
and liftest up those that are down:

PS. CXLVII 3 Thou that healest those that are broken in heart
and givest medicine to heal their sickness:

cp. *Euchолog.* p. 446 the comfort of them that be in heaviness,
the strength of them that be in weakness,

the health of them that be in sickness:
hear, o Lord, and have mercy: PS. XXX 11
look down from heaven: PS. lxxx 14
behold and visit:
visit with thy salvation. PS. cvi 4

Ps. vii 1, lxx 2 O Lord my God, in Thee have I put my trust : 31
save me from all them that seek after my soul,
and deliver me ;

vii 2 lest he devour my soul like a lion and tear it in
pieces :
while there is none to help.

xviii 3 The sorrows of death compassed me round about :
and the overflowings of ungodliness made me
afraid ;

4 the snares of death overtook me :
the pains of hell gat hold upon me.

cxvi 4 I have found trouble and heaviness and I will call 32
upon the Name of the Lord :
o Lord, I beseech Thee, deliver my soul.

xviii 6 Hear my voice, o Lord, out of thy holy temple :
let my complaint come before Thee ; let it enter
even into thine ears.

16 Send down from on high and deliver me :
take me out of many waters.

cxvi 5 Gracious is the Lord and righteous :
yea, our God is merciful.

6 The Lord preserveth the simple :
I am in misery, but He will think upon me.

7 Turn again then unto thy rest, o my soul :
for the Lord hath regarded Thee.

My God, my God, look upon me; why hast Thou forsaken me? PS. xxii 1

33 and art so far from my health and from the words of my complaint?

O my God, I cry in the day time, but Thou hearest not: 2

and in the night season also I have no audience.

Yet Thou continuest holy: 3

o Thou worship of Israel.

Our fathers hoped in Thee: 4

they trusted in Thee and Thou didst deliver them;

they called upon Thee and were holpen: 5

they put their trust in Thee and were not confounded.

But Thou art He that took me out of my mothers womb: 9

Thou wast my hope when I hanged yet upon my mothers brests.

I have been left unto Thee ever since I was born: 10

Thou art my God even from my mothers womb.

O go not far from me, for trouble is hard at hand: 11

and there is none to help me;

deliver my soul from the sword: 20

34 my dearling from the power of the dog;

save me from the lions mouth: 21

deliver me from among the horns of the unicorns.

For thy Names sake, o Lord: XXV 10

be merciful unto my sin, for it is great;

Ps. xxv 15 o turn Thee unto me and have mercy upon me:
for I am desolate and in misery;
16 the sorrows of my heart are inlarged:
o bring Thou me out of my troubles;
17 look upon my adversity and misery:
and forgive me all my sin;
19 O keep my soul and deliver me.
let me not be confounded, for I have put my trust in Thee.
xxviii 1 Unto Thee do I cry, o Lord my strength:
think no scorn of me; lest, if Thou make as though Thou heardest not, I become like them that go down into the pit.
2 Hear the voice of my humble petitions when I cry unto Thee:
when I hold up my hands towards the mercy-seat of thy holy temple.
xxvii 10 O hide not Thou thy face from me:
nor cast thy servant away in displeasure.
11 Thou hast been my succour:
leave me not neither forsake me, o God of my salvation.
xl 14 Withdraw not Thou thy mercy from me, o Lord:
let thy loving kindness and thy truth alway preserve me;
15 for innumerable troubles are come about me;
my sins have taken such hold upon me, that I am not able to look up:

yea, they are more in number than the hairs of my head
and my heart hath failed me.
O Lord, let it be thy pleasure to deliver me : ps. xl 16
make haste, o Lord, to help me.
As for me, though I be poor and in misery : 20
yet the Lord careth for me.
36 Thou art my helper and redeemer : 21
make no long tarrying, o my God.
O Lord, my hope hath ever been in Thee : xxxi 16
I have said Thou art my God ;
my time is in thy hand : 17
o deliver me and be merciful unto me ; xxvi 11
shew thy servant the light of thy countenance : xxxi 18
and save me for thy mercies sake.
Forsake me not, o Lord my God : xxxviii 21
be not Thou far from me ;
haste Thee to help me : 22
o Lord God of my salvation
Save me, o God, for thy Names sake : liv 1
and deliver me in thy strength.
Hear my prayer, o God : 2
and hearken unto the words of my mouth ;
hear my prayer, o God : lv 1
37 and hide not thy self from my petition ;
take heed unto me and hear me : 2
how I mourn in my prayer and am vexed ;
hear my crying, o God : lxi 1
give ear unto my prayer ;

Ps. lxi 2 from the ends of the earth will I call upon Thee:
when my heart is in heaviness.

lxix 13 O Lord, let me make my prayer unto Thee:
in an acceptable time;

14 hear me, o God, in the multitude of thy mercies:
even in the truth of thy salvation.

15, lxx 2 Take me out of the mire, that I sink not:
o let me be delivered from them that seek after my soul and out of the deep waters;

lxix 16 let not the waterflood drown me:
neither let the deep swallow me up:
and let not the pit shut her mouth upon me.

17 Hear me, o Lord, for thy loving kindness is comfortable: 38
turn Thee unto me according to the multitude of thy mercies.

18 Hide not thy face from thy servant, for I am in trouble:
o haste Thee and hear me:

19 draw nigh unto my soul and save it:
o deliver me.

30 As for me, when I am poor and in heaviness:
thy help, o God, shall lift me up.

cix 20 But deal Thou with me, o Lord God, according to thy Name:
for sweet is thy mercy.

21 O deliver me, for I am helpless and poor:
and my heart is wounded within me.

23 I go hence like the shadow that departeth:

and am driven away as the grasshopper;
my knees are weak through fasting: PS. cix 23
my flesh is dried up for want of fatness.
Help me, o Lord my God: 25
o save me according to thy mercy.
39 And men shall know how that this is thy hand: 26
and that Thou, Lord, hast done it.
O God, wherefore art Thou absent from us so long? lxxiv 1
why is thy wrath so hot against the sheep of thy pasture?
O think upon thy congregation, 2
whom Thou hast purchased and redeemed of old.
O deliver not the soul of thy turtledove unto the multitude of thine enemies: 20
and forget not the distressed of thy servants for ever.
O let not the simple go away ashamed: 22
but let the poor and needy give praise unto thy Name.
Turn us again, o Lord God of hosts: lxxx 19
shew the light of thy countenance and we shall be whole.
40 O forgive the offences of thy servants: lxxxv 2
and cover all their sins;
take away all thy displeasure: 3
and turn Thyself from thy wrathful indignation.
Turn us then, o God our Saviour: 4
and let thine anger cease from us.
Wilt Thou be displeased at us for ever? 5

and wilt Thou stretch out thy wrath from one generation to another?

Ps. lxxxv 6 Wilt Thou not turn again and quicken us:
that thy people may rejoyce in Thee?

7 Shew us thy mercy, o Lord.
and grant us thy salvation.

lxx 1 Haste Thee, o Lord, to deliver me:
make haste to help me, o Lord.

xliv 23 Up, Lord, why sleepest Thou?
awake and be not absent from us for ever.

24 Wherefore hidest Thou thy face:
and forgettest our misery and trouble? 41

25 For our soul is brought low, even unto the dust:
our belly cleaveth unto the ground.

26 Arise and help us:
and deliver us for thy mercies sake.

lxxxvi 1 Bow down thine ear, o Lord, and hear me:
for I am poor and in misery.

2 Preserve Thou my soul, for Thou gavest it me:
my God, save thy servant that putteth his trust in Thee.

3 Be merciful unto me, o Lord:
for I will call daily upon Thee;

4 comfort the soul of thy servant:
for unto Thee, o Lord, do I lift up my soul.

5 For Thou, Lord, art good and gracious:
and of great mercy unto all them that call upon Thee.

6 Give ear, Lord, unto my prayer:

and ponder the voice of my humble desires.

42 In the time of my trouble I will call upon Thee : ps. lxxxvi 7
for Thou hearest me.

For Thou, o Lord God, art full of compassion and 15
mercy :
longsuffering, plenteous in goodness and truth.

O turn Thee then unto me and have mercy upon me : 16
give thy strength unto thy servant
and help the son of thine handmaid ;

shew some token upon me for good, that they who 17
love Thee may see it and be glad :
because Thou, Lord, hast holpen me and comforted me.

I cried unto the Lord with my voice : cxlii 1
yea, even unto the Lord did I make my supplication ;

I poured out my complaint before Him : 2
and shewed Him of my trouble.

When my spirit was in heaviness, 3
Thou knewest my path ;

I looked also upon my right hand, 4
43 and lo, there was no man that could help me ;

I had no place to flee unto : 5
and no man was to relieve my soul ;

I cried unto Thee, o Lord, and said : 6
Thou art my hope and my portion in the land of the living.

O consider my complaint : 7
for I am brought very low ;

Ps. cxlii 9 bring my soul out of prison,
that I may give thanks unto thy Name:
which thing if Thou wilt grant me,
then shall the righteous resort unto my company.

cxli 9 Mine eyes look unto Thee, o Lord God:
in Thee is my trust, o cast not out my soul.

lxxxviii 1 O Lord God of my salvation, I have cried day and night before Thee:
o let my prayer enter into thy presence;
encline thine ear unto my calling.

2 For my soul is full of trouble:
and my life draweth nigh unto hell.

3 Lord, I have called daily upon Thee: 44
I have stretched forth my hands unto Thee.

10 Dost Thou shew wonders among the dead?
or shall the dead rise up again and praise Thee?

11 shall thy loving kindness be shewed in the grave?
or thy faithfulness in destruction?

12 shall thy wondrous works be known in the dark?
or thy righteousness in the land where all things are forgotten?

13 Unto Thee do I cry, o Lord:
and early shall my prayer come before Thee.

14 Lord, why abhorrest Thou my soul?
why hidest Thou thy face from me?

15 I am in misery and like unto him that is at the point to die:
even from my youth up thy terrors have I suffered with a troubled mind;

thy wrathful displeasure goeth over me : Ps. lxxxviii 16
. and the fear of Thee hath undone me.
45 Lord, I will call upon Thee, haste thee unto me : cxli 1
and consider my voice when I cry unto Thee.
Let my prayer be set forth in thy sight as the 2
incense :
let the lifting up of my hands be as an evening
sacrifice.
Lord, how long wilt Thou be angry ? lxxix 5
and shall thy jealousie burn like fire for ever ?
O remember not mine old sins, but have mercy
upon me :
for I am come to great misery.
Help me, o God of my salvation, for the glory of 9
thy Name :
o deliver me and be merciful unto my sins for
thy Names sake.
Lord, I stretch forth my hands unto Thee : cxliii 6
my soul gaspeth unto Thee as a thirsty land :
hear me, o Lord, and that soon, for my spirit 7
waxeth faint :
hide not thy face from me,
46 lest I be like unto them that go down into (cp. cxv 17)
silence.
How long wilt Thou forget me, o Lord, for ever ? xiii 1
how long wilt Thou hide thy face from me ?
how long shall I seek counsel in my soul 2
and be so vexed in my heart ?
how long shall mine enemies triumph over me ?

PS. xiii 3 Consider and hear me, o Lord my God :
lighten mine eyes that I sleep not in death.
xxx 6 In my prosperity I said
I shall never be removed :
Thou, Lord, of thy goodness hadst made my state so strong.
7 Thou didst turn thy face from me :
and I was sore troubled.
8 Then cried I unto Thee, o Lord,
and gat me to my Lord right humbly :
9 What profit is there in my blood, if I go down to the pit?
10 shall the dust give thanks unto Thee?
or shall it declare thy truth?
11 Hear, o Lord, and have mercy upon me : 47
Lord be Thou my helper.
lxxvii 1 I will cry unto God with my voice :
even unto God will I cry with my voice
and He shall hearken unto me.
2 In the time of my trouble I sought the Lord :
my sore ran and ceased not ;
in the night season my soul refused comfort.
3 When I am in heaviness, I will think upon God :
when my heart is vexed, I will complain.
4 Thou holdest mine eyes waking :
I am so feeble that I can scarce speak.
5 I have considered the dayes of old
and the years that are past.
6 I call to remembrance my song :

and in the night I commune with mine own heart
and search out my spirits.

Will the Lord absent Himself for ever? PS. lxxvii 7
and will He be no more intreated?

48 is his mercy clean gone for ever? 8
is his promise come utterly to an end for evermore?

hath God forgotten to be gracious? 9
and will He shut up his loving kindness in displeasure?

And I said It is mine own infirmity: 10
but I will remember the years of the right hand of the Most Highest.

O God, we have no might neither know we what to do: 2 CHR. XX 12
but only we lift up our eyes unto Thee.

Lord, how long wilt Thou look upon this? PS. XXXV 17

This Thou hast seen, o Lord: 22
hold not thy tongue then,
go not far from me, o Lord.

Save me, o God: lxix 1
for the waters are come in, even unto my soul.

49 Let God arise and let his enemies be scattered: lxviii 1
let them also that hate Him flee before Him.

O Lord, I am oppressed: answer for me. IS. XXXVIII 14

Thou shalt answer for me, o Lord my God. PS. XXXVIII 15

Out of the deep have I called unto Thee, o Lord: CXXX 1
Lord, hear my voice.

O let thine ears consider well

the voice of my complaint.

Ps. xxxix. O let the sorrowful sighing of the prisoners come before Thee:

according to the greatness of thy power preserve Thou those that are appointed to die.

APPENDIX I

THE ORDER FOR THE VISITATION OF THE SICK

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish: who, coming into the sick persons house, shall say.*

Peace be to this house, and to all that dwell in it. *Visit. infirm.*

I. Prayers for the Sick Person

¶ *When he cometh into the sick mans presence, he shall say, kneeling down,*

Remember not, Lord, our iniquities, nor the iniquities of our Forefathers. Spare vs, good Lord, spare thy people, whom thou hast redeemed with thy most pretious blood, and be not angry with vs, for ever. *Visit. infirm.* Ne reminiscaris

¶ *Answer.*

Spare vs good Lord.

¶ *Then the Minister shall say,*

Let vs pray.

Lord have mercy vpon vs. Kyrieeleison

Christ haue mercy vpon vs.

Lord have mercy vpon vs.

Our Father which art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be don in earth, as it is in heaven. Give vs this day our daily bread. And forgive vs our trespasses, As we forgive them that trespass against vs. And lead vs not into temptation: But deliver vs from evil. Amen.

¶ *Minister.*

O Lord save thy servant.

¶ *Answer.*

Which putteth *his* trust in thee.

¶ *Minister.*

Send *him* help from thy holy place.

¶ *Answer.*

And evermore mightily defend *him.*

¶ *Minister.*

Let the enemy have no Advantage of *him*

¶ *Answer.*

Nor the wicked approach to hurt *him.*

¶ *Minister.*

Be vnto *him*, O Lord, a strong Tower.

¶ *Answer.*

From the face of *his* Enemy.

¶ *Minister.*

O Lord hear our prayers.

¶ *Answer.*

And let our Cry come vnto thee.

¶ *Minister.*

Respice domine

O Lord, looke down from heaven, behold, visite, and relieve this thy servant. Look vpon *him* with the Eyes of thy mercy, give *him* comfort, and sure confidence in thee, defend *him* from the danger of the enemy, and keep *him* in perpetuall peace and safety, through Iesus Christ our Lord. Amen.

Hear vs Almighty and most mercifull God, and Saviour, extend thy accustomed goodness to this thy servant who is grieved with sicknes: sanctifie, we beseech thee, this thy fatherly correction to *him*, that the sense of *his* weakness, may add strength to *his* faith, and seriousness to *his* Repentance, that if it shall be thy good pleasure to restore *him* to *his* former health, *he* may lead the Residue of *his* life in thy fear, and to thy Glory: or else give *him* grace so to take thy visitation, that after this painfull life ended, *he* may dwell with thee in life everlasting, through Iesus Christ our Lord. Amen. Exaudi nos

II. The Instruction of the Sick in respect of the Purpose of Sickness

¶ *Then shall the Minister exhort the sick person* „ *after this form, or other like.*

Dearely beloved, know this, that Allmighty God is the Lord of life and death, and of all things to them perteining, as youth, strength, health, Age, weakeness, and sickness. Wherefore, whatsoever your sickness is, know you certeinly, that it is Gods visitation. And for what cause soever this sickness is sent vnto you, whether it be to try your patience, for the example of others, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory, and endless felicity, or else it be sent vnto you, to correct and amend in you whatsoever doth offend the eyes of cp. *Visit. infirm.*

your heavenly father: know you certeinly that if you truly repent you of your Sins, and bear your sickness patiently, trusting in Gods mercy for his dear son Iesus Christs sake, and render vnto him humble thanks for his fatherly visitation submitting your selfe wholly vnto his will, it shall turne to your profit, and help you forward in the right way that leadeth vnto everlasting life.

¶ *If the person visited be very sick, then the Curate may end his exhortation in this place, or els proceed.*

Take therefore in good part the chastisement of the Lord. For (as Saint Paul sayth, in the twelveth
HEB. xii 6-10 Chapter to the Hebrewes) WHOM THE LORD LOVETH HE CHASTENETH, AND SCOURGETH EVERY SON WHOM HE RECEIVETH. IF YE ENDURE CHASTENING, GOD DEALETH WITH YOU AS WITH SONS. FOR WHAT SON IS HE WHOM THE FATHER CHASTENETH NOT? BUT IF YE BE WITHOUT CHASTISEMENT, WHEREOF ALL ARE PARTAKERS, THEN ARE YE BASTARDS, AND NOT SONS. FURTHERMORE, WE HAVE HAD FATHERS OF OUR FLESH, WHICH CORRECTED VS, AND WE GAVE THEM REVERENCE; SHALL WE NOT MUCH RATHER BE IN SUBJECTION VNTO THE FATHER OF SPIRITS, AND LIVE? FOR THEY VERELY FOR A FEW DAIES CHASTENED VS AFTER THEIR OWN PLEASURE; BUT HE FOR OUR PROFIT, THAT WE MIGHT BE PARTAKERS OF HIS HOLINESS. These words good *brother* are written in holy scripture for our comfort, and in-

struction, that we should patiently, and with thanksgiving bear our heavenly fathers correction, whensoever by any manner of adversitie it shall please his gracious goodness to visit vs. And there should be no greater comfort to christian persons, then to be made like vnto Christ, by suffering patiently, Adversities, troubles, and sicknesses. For he himselfe went not vp to ioy but first he suffered pain; he entred not into his glory before he was crucified. S. LK xxiv 26
So truly our way to eternall ioy, is to suffer here with Christ; and our door to enter into eternall life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life.

III. The Examination of the Sick Person's State

Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made vnto God in your Baptism. And forasmuch as after this life, there is an Account to be given vnto the righteous Iudge, by whom all must be iudged without respect of persons; I require you to examine your selfe and your estate, both toward God, and man; so that accusing, and condemning your selfe for your own faults, you may find mercy at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull Iudgement;

1. In respect of Faith

Therefore I shall reherse to you the Articles of our Faith, that you may know whether you, do believe as a christian man should, or no.

¶ *Here the Minister shall rehearse the Articles of the faith, saying thus.*

Dost thou believe in God the Father Almighty, Maker of heaven, and earth.

And in Iesus Christ his only begotten son our Lord? And that he was conceived by the holy Ghost, born of the Virgin Mary, that he suffered vnder Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to iudge the quick and the dead?

And dost thou believe in the holy Ghost, the holy Catholick Church, the Cōmunion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death?

¶ *The sick person shall answer.*

All this I stedfastly believe.

2. In respect of Repentance and of Charity

¶ *Then shall the Minister examine, whether he repent him truly of his sins and be in charity with all the world; exhorting him to forgive*

from the bottom of his heart all persons that haue offended him, and if he haue offended any other, to ask them forgivenes; and where he hath don iniury or wrong to any man, that he make amends to the vttermost of his power. And if he haue not before disposed of his Goods, let him then be admonished to make his Will, and to declare his debts, what he oweth, and what is owing vnto him, for the better discharging of his Conscience, and the quietnes of his Executors. But men should often be put in remembrance to take order for the setling of their temporall estates whilest they are in health.

¶ *These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.*

¶ *The Minister should not omitt earnestly to move such si k persons as are of Ability, to be liberall to the poore.*

¶ *Here shall the sick person be moved to make a speciall confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him, (if he humbly and heartily desire it) after this sort.*

Our Lord Iesus Christ, who hath left power to his Church to absolve all sinners, who truly repent, and believe in him, of his great mercy forgive thee thine

Dominus noster

offences; And by his Authority comitted to mee, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

¶ Let vs pray.

Deus misericors

O most mercifull God, who according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou remembrest them no more; open thine eye of mercy vpon this thy servant, who most earnestly desireth pardon and forgivenes. Renew in *him* (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnall will and frailness: preserve and continue this sick member in the Vnity of the Church, consider *his* contrition, accept *his* tears, asswage *his* paine, as shall seem to thee most expedient for *him*. And forasmuch as he putteth *his* full trust only in thy mercy, impute not vnto *him his* former sins: but strengthen *him* with thy blessed Spirit, and when thou art pleased to take *him* hence, take *him* vnto thy Favour, through the merits of thy most dearly beloved son Iesus Christ our Lord. Amen.

IV. Prayers for the Sick Person

¶ *Then shall the Minister say this Psalm.*

[*In te Domine speravi. Ps.* 71. *De extr. Unct.* In te domine

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousnes; incline thine eare vnto me and save me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence and my Castle.

Deliver me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden vp ever since I was born: thou art he that took me out of my mothers wombe, my praise shall alway be of thee.

I am becom̄e as it were a Monster vnto many: but my sure trust is in thee.

O let my mouth be filled with thy praise, [*that I may sing of thy Glory*] and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine Enemies speak against me, and they that lay wait for my soul take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not far from me, O God: my God, hast thee to help me.

Let them be confounded, and perish that are against my Soul: let them be covered with shame, and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness, and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God, and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth vp vntil now; therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am grayheaded: vntill I have shewed thy strength vnto this Generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast don: O God, who is like vnto thee?

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: World without end. Amen.

¶ *Adding this.*

Saluator mundi

O Saviour of the world, who by thy Cross, and pretious blood hast redeemed vs; save vs, and help vs, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say.*

The Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and vnder the earth do bow, and obey, be now, and evermore thy defence, and make thee know and feel, that there is none other Name vnder heaven, given to man, in whom, and through whom thou mayest receive health, and salvation, but only the Name of our Lord, Iesus Christ. Amen. PS. lxi 3 ACTS iv 12

¶ *And after that shall say.*

Vnto Gods gratious mercy, and protection we comitt thee. The Lord bless thee, and keep thee. The Lord make his face to shine vpon thee, and be gracious vnto thee. The Lord lift vp his countenance vpon thee, and give thee peace, both now and evermore. Amen. NUM. vi 24–26

V. Various Prayers

¶ *A Prayer for a sick child.*

O Almighty God, and mercifull Father, to whom alone belong the Issues of life and death; look down from heaven, we humbly beseech thee with the Eyes of mercy vpon this child, now lying vpon the Bed of sickness. Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soule for thy mercies sake. PS. lxviii 20 PS. cvi 4

That if it shall be thy pleasure to prolong *his* dayes here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation: or else receive *him* into those heavenly habitations, where the souls of
1 TH. iv 14 them that sleep in the Lord Iesus, enioy perpetual rest and felicity. Grant this O Lord, for thy mercies sake, in the same thy Son our Lord Iesus Christ, who liveth, and reigneth with thee and the holy Ghost, ever one God world without end. Amen.

¶ *A Prayer for a sick person when there appeareth small hope of recovery.*

2 COR. i 3 O Father of mercies, and God of all Comfort, our only help in time of need; we fly vnto thee for succour in behalfe of this thy servant, here lyeing vnder thy hand in great weakness of body. Look
2 COR. iv 16 graciously vpon *him*, O Lord; and the more the out-
EPH. iii 16 ward man decayeth; strengthen *him* we beseech thee so much the more continually with thy grace and holy Spirit, in the inner man. Give *him* vnfeigned repentance for all the errours of *his* life past, and stedfast faith in thy son Iesus; that his sins may be don away by thy mercie, and *his* pardon sealed in
PS. xxxix 15 heaven, before *he* go hence, and be no more seen.
S. LK. i 37 We know O Lord that there is no word impossible with thee; and that if thou wilt, thou canst, even yet, raise *him* vp, and grant him a longer continuance amongst vs. Yet, forasmuch as in all appearance the

time of his dissolution draweth neer; so fitt and prepare *him*, we beseech thee, against the hour of death; that after *his* departure hence in peace, and in thy Favour, *his* Soul may be received into thine everlasting kingdom, through the merits, and mediation of Iesus Christ, thine only Son, our Lord and Saviour. Amen.

¶ *A cõmendatory Prayer for a sick person at the point of departure.*

O Almighty God, with whom do live the spirits of iust men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithfull Creatour, and most mercifull Saviour; most humbly beseeching thee that it may be pretious in thy sight. Wash it we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged, and don away, it may be presented pure and without spot before thee. And teach vs who survive, in this, and other like daily spectacles of mortality, to see how frail, and vncertein our own Condition is; and so to number our dayes that we may seriously apply our hearts to that holy and heavenly wisdome, whilest we live here, which may

HEB. xii 23
1 PET. iv 19
PS. CXVI 13
REV. vii 14
1 PET. i 19
S. JO i 29
PS. XC 12

in the end bring vs to life everlasting through the merits of Iesus Christ, thine only Son our Lord. Amen.

A Prayer for persons troubled in Mind or in Conscience.

2 COR. i 3 O blessed Lord, the Father of mercies, and the God of all comforts, We beseech thee, looke down in pittie and compassion vpon this thy afflicted servant.

JOB xiii 26 Thou writest bitter things against him, and makest

PS. lxxxviii 6, 2 him to possess his former iniquities; Thy wrath lieth hard vpon him, and his soul is full of trouble: But

ROM. xv 4 O mercifull God, who hast written thy holy word for our learning, that we through patience, and comfort of thy holy Scriptures might have hope; give him a right vnderstanding of himself, and of thy threats, and promises, That he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength against all his Temptations, and

ISA. xlii 3 heal all his distempers. Break not the bruised

PS. lxxvii 9 Reed, nor quench the smoaking Flax. Shut not vp

PS. li 8 thy tender mercies in displeasure, but make him to hear of ioy, and gladness, that the bones which thou

PS. lxiv 1 hast broken may reioyce. Deliver him from fear of

NUM. vi 26 the enemy, and lift vp the light of thy countenance vpon him, and give him peace, through the merits and mediation of Jesus Christ our Lord. Amen.

APPENDIX II

INTERROGATIONS OF THE SICK AND DYING

1. S. Anselm *Admonitio morienti et de peccatis suis nimium formidanti*

(*Opera*, Paris 1721, p. 194)

Interrogatio. Laetaris, frater, quod in fide christiana moreris? *Responsio.* Gaudeo.

Int Gaudes quod moreris in habitu monachico? *Resp.* Gaudeo.

Int. Fateris te tam male vixisse ut meritis tuis poena aeterna debeatur (*al.* non bene vixisse sicut debuisses)? *Resp.* Fateor.

Int. Poenitet te hoc (*al.* Deum offendisse)? *Resp.* Poenitet.

Int. Habes voluntatem emendandi si spatium haberes? *Resp.* Etiam.

Int. Credis quod dominus Iesus Christus pro te mortuus est? *Resp.* Credo.

Int. Agis ei gratias? *Resp.* Ago.

Int. Credis te non posse nisi per mortem ipsius saluari? *Resp.* Credo.

Age ergo dum superest in te anima, in hac sola morte totam fiduciam tuam constitue: in nulla alia re fiduciam habeas: huic morti te totum committe, hac

sola te totum contege, hac morte te totum inuolue. Et si Dominus Deus tuus voluerit te iudicare, dic DOMINE MORTEM DOMINI NOSTRI IESU CHRISTI OBIICIO INTER ME ET IUDICIUM TUUM: ALITER NON CONTENDO TECUM. Et si tibi dixerit quia peccator es, dic DOMINE MORTEM DOMINI NOSTRI IESU CHRISTI OBTENDO INTER TE ET PECCATA MEA. Si dixerit tibi quia meruisti damnationem, dic DOMINE MORTEM DOMINI NOSTRI IESU CHRISTI PONO INTER TE ET MALA MERITA MEA, IPSIUSQUE MERITUM OFFERO PRO MERITO QUOD HABERE DEBUISSEM NEC HABEO. Si dixerit quod tibi iratus est, dic DOMINE MORTEM DOMINI NOSTRI IESU CHRISTI OPPONO INTER ME ET IRAM TUAM. Quo expleto iterum dicito DOMINE MORTEM DOMINI NOSTRI IESU CHRISTI PONO INTER TE ET ME ET IRAM TUAM.

Hoc facto dicat infirmus ter haec verba IN MANUS TUAS DOMINE COMMENDO SPIRITUM MEUM: REDEMISTI ME DOMINE DEUS VIRTUTUM.

. . . . .

Si fuerit saecularis infra scripto modo debet interrogari per sacerdotem.

Prima interrogatio. Credis tu ea quae sunt christianae fidei quantum ad ea quae sunt determinata ab ecclesia? *Resp.* Credo.

Int. Gaudes quia in fide christiana moreris? *Resp.* Gaudeo.

Int. Recognoscis te Deum grauiter offendisse? *Resp.* Recognosco.

Int. Doles te quod offendisti Creatorem tuum? *Resp.* Doleo.

Int. Proponis quod si Deus tibi vitam prolongauerit ab eius offensa cauebis? *Resp.* Propono.

Int. Speras et credis tu quod peruenias ad salutem aeternam non tuis meritis sed meritis passionis Iesu Christi? *Resp.* Spero.

Tunc sequitur assecuratio et dicat sibi: Si tibi se obiiciat aliquis et contra te proponat, opponas inter te et ipsum merita passionis Christi.

In fine fac eum dicere istos versus IN MANUS TUAS DOMINE COMMENDO etc. ut supra.

. . . . .

2. JOHN GERSON *Opusculum tripertitum iii: de scientia mortis*

(*Opera*, Paris 1606, II p. 282)

. . . . .

Secunda particula sex habet interrogationes.

Dilecte aut dilecta. Vis tu mori et viuere in soliditate fidei christianae respectu Dei et Domini nostri Iesu Christi tanquam verus fidelis et obediens sanctae matris ecclesiae filius? Respondeat, Volo.

Petis a Deo veniam peccatorum tuorum commissorum et omissorum quae contra eiusdem amorem, maiestatem atque bonitatem fecisti, nec eum prout debebas honorasti? Respondeat, Peto.

Habesne sincerum propositum et explicitam voluntatem vitam tuam in melius commutare atque corri-

gere si vita comes superfuerit: Rogas etiam Deum ut tibi gratiam praestet hoc propositum continuandi veramque contritionem habendi? Es tu conscius tibiipsi alicuius peccati mortalis vel criminis de quo non sis confessus?

Optasne etiam cor tuum illuminari ad oblitorum criminum (si quae sunt) habendam notitiam, et si tu libenter confitereris ea?

Vis ablata per te restitui integraliter quantum ad id teneris iuxta tuarum facultatum valorem etiam usque ad omnium bonorum tuorum cessionem et renunciationem ubi alias satisfactio fieri non valeret, et coram Deo et hominibus veniam iniuriae petis?

Indulges ex corde omnibus qui tibi nocumentum intulerunt ob reuerentiam et amorem domini nostri Iesu Christi a quo veniam speras? Petis similiter indulgeri tibi et remitti ab his quos verbis aut factis laesisti?

Ad has omnes praemissas interrogationes affirmatiue respondeat, Volo.

. . . . .

3. *Speculum artis bene moriendi* cap. iii

as translated in

The Book of the Craft of Dying

(Horstman *Richard Rolle of Hampole* ii pp. 412–414)

Now followeth the interrogations of them that draw to the deathward while they have reason with them and their speech, for this cause that if any

man be not fully disposed to die, he may better be informed and comforted thereto.

And as Anselm the bishop teacheth, these interrogations should be had unto them that be in that plight.

First, ask him this: 'Brother, art thou glad that thou shalt die in the faith of Christ?' The sick man saith 'Yea.'

'Knowest thou well that thou hast not done so well as thou shouldest have done?' He answereth 'Yea.'

'Repentest thou thee thereof?' He answereth 'Yea.'

'Hast thou will to amend, an thou hadst space and life?' He answereth 'Yea.'

'Believest thou fully that our Lord Jesus Christ, God's Son, died for thee?' He answereth 'Yea.'

'Thankest thou him thereof with all thy heart?' He answereth 'Yea.'

'Believest thou verily that thou mayest not be saved but by Christ's death and his passion?' He answereth 'Yea.'

'Then thank Him ever thereof while the soul is in the body, and put all thy trust in his passion and in his death only, having trust in no other things: to this death commit thee fully, with this death cover thee fully, in this death wrap all thyself fully. And if it come unto thy mind, or by thine enemy be put into thy mind, that God will damn thee,

say thus LORD, I PUT THE DEATH OF OUR LORD JESUS CHRIST BETWEEN ME AND MINE EVIL DEEDS, BETWEEN ME AND THY JUDGEMENT: OTHERWISE I WILL NOT STRIVE WITH THEE. If He say that thou hast deserved damnation, say thou again THE DEATH OF OUR LORD JESUS CHRIST I PUT BETWEEN ME AND ALL MINE EVIL MERITS, AND THE MERIT OF HIS WORTHY PASSION I OFFER FOR THE MERIT I SHOULD HAVE HAD AND ALAS I HAVE IT NOT. Say also LORD I PUT THE DEATH OF OUR LORD JESUS CHRIST BETWEEN ME AND THY RIGHTEOUSNESS.

Then let him say this thrice *In manus tuas Domine commendo spiritum meum*, INTO THINE HANDS I COMMIT MY SOUL. And let the convent say the same. And if he may not speak, let the convent or they that stand about say thus *In manus tuas commendo spiritum eius*, IN THINE HANDS, LORD, WE COMMEND HIS SPIRIT OR HIS SOUL.

And thus he dieth surely and he shall not die everlastingly.

But though these interrogations above-said be competent and sufficient to religious and devout persons, nevertheless all Christian men both seculars and religious, after the doctor, the noble clerk the Chancellor of Paris,[1] in their last end should be examined, enquired and informed more certainly and clearly of the state and the health of their souls.

[1] John Gerson, Chancellor of the University of Paris.

And first thus: 'Believest thou principally and fully in the articles of the faith, and also all holy Scripture in all things after the exposition of the holy and true doctors of holy Church, and forsakest all heresies, errors and opinions damned by the Church, and art glad also that thou shalt die in the faith of Christ and in the unity and obedience of holy Church?'

The second interrogation shall be this: 'Knowledgest thou that oftentimes and many-manner wises and grievously thou hast offended thy Lord God that made thee of nought? For Saint Bernard saith thus upon *Cantica canticorum*[1]: I know well that there may no man be saved but if he know himself; of the which knowing waxeth in a man the mother of his help, that is humility, and also the dread of God, the which dread, as it is the beginning of wisdom, so it is the beginning of health of man's soul.'

The third interrogation shall be this: 'Art thou sorry in thy heart of all manner of sins that thou hast done against the high majesty and the love and the goodness of God, and of all goodness that thou hast not and mightest have done, and of all graces that thou hast forslewthed[2]; not only for dread of death or any other pain, but rather more for love of God and righteousness and for thou hast displeased his

[1] *in Cantica canticorum* xxxvii 1.

[2] *i.e.* lost through sloth.

great goodness and kindness and for the due order of charity by the which we be bound to love God above all things; and of all these things thou askest forgiveness of God? Desirest thou in thine heart also to have very knowledge of all the offences that thou hast done against God and forgotten, to have special repentance of them all?'

The iiiith interrogation shall be this: 'Purposest thou verily and art in full will to amend thee, an thou might live longer, and never to sin more, deadly, wittingly and with thy will, and rather than thou wouldest offend God deadly any more, to leave and lease willfully[1] all earthly things, were they never so lief to thee, and also the life of thy body thereto; and furthermore thou prayest God to give thee grace to continue in this purpose?'

The vth interrogation shall be this: 'Forgivest thou all manner of men that ever have done thee any wrong or grievance unto this time or in word or in deed, for the love of our Lord Jesus Christ of whom thou hopest to have forgiveness also thyself; and askest also thyself forgiveness of all them that thou hast offended in any-manner wise?'

The vith interrogation shall be this: 'Wilt thou that all manner of things that thou hast in any-manner wise misgot be fully restored as much as thou mayest and art bound, after the value of thy goods, and rather leave and forsake all thy goods of

[1] *i.e.* forsake willingly.

the world, if thou mayest make due satisfaction in none other wise?'

The seventh interrogation shall be this: 'Believest thou fully that Christ died for thee and that thou mayest never be saved but by the merit of Christ's passion, and thankest thereof God with thine heart as much as thou canst or mayest?'

. . . . . .

NOTES

NOTES

P. 2. 3–9. Notice the omission of the concluding clauses of v. 14; and for the relation of v. 15 to v. 14 see F. W. Puller *The Anointing of the Sick* (Church Historical Society, 1904) pp. 21–41.

P. 4. 9–11. This use of Ecclesiastes xi 3 has been the usual one: see e.g. S. Jerome *in loc.*; S. Gregory the Great *Moralia in Iob.* xii 4; and especially S. Bernard *Serm.* lxxxv *de diuersis*, which adopts and develops the interpretations of S. Jerome and S. Gregory: *Siue ad austrum siue ad aquilonem arbor ceciderit, ibi erit.* Austri calor et lenitas in sacra scriptura bonam solet habere significationem: *ab aquilone* uero *panditur omne malum* [Jer. i 14]. Porro *homines sicut arbores vidit* aliquis [S. Mark viii 24]. Exciditur autem arbor in morte; et quocumque *ceciderit, ibi erit*, quia ibi te iudicabit Deus ubi inuenerit.[1] *Ibi* inquam *erit* immutabiliter et irretractabiliter. Videat quo casura sit antequam cadat; quia postquam ceciderit *non adiiciet ut resurgat* [Isa. xxiv 20] sed nec ut se uertat [Jer. viii 4]. Quo uero casura sit arbor si scire volueris, ramos eius attende. Unde maior est copia ramorum et ponderosior, inde casuram ne dubites, si tamen fuerit tunc excisa. Rami nostri desideria nostra sunt, quibus ad austrum extendimur, si spiritualia fuerint; si carnalia, ad aquilonem. Quae uero praeponderent medium corpus indicat. Ea namque praeponderant quae secum traxerint corpus.

P. 7. 17. In Latin in the editions: *Modicum videbitis me.*

[1] The reference is to the traditional saying of our Lord, ἐν οἷς ἄν ὑμᾶς καταλάβω ἐν τούτοις καὶ κρινῶ (S. Justin Mart. *Trypho* 47), or ἐφ' οἷς γὰρ ἄν εὕρω ὑμᾶς ἐπὶ τούτοις καὶ κρινῶ (Clem. Al. *Quis diues* 40).

P. 9. 3–5. Cp. *Serm. Prayer* xv (v 439): 'That mercy is a means to us to apply this benefit unto ourselves which Christ offereth, appeareth by these places; Proverbs xvi 6: *With mercy and faithfulness sins are forgiven;* Isaiah lviii 7; Daniel iv 27; and Luke xi 41: *Date eleemosynam et omnia sunt munda.*'

—— 8. '*These five*': in the editions in Greek, Πέντε τάδε.

—— 10, 11 *sq.*, 14. These are quoted in the exhortation in *Ordo ad visit. infirm.* (Maskell i pp. 89, 92, 93).

P. 10. I have added the notes of interrogation on this page: they are not in the editions, but are given in Laud *Devotions*, p. 214.

—— 4 *sqq.* S. Dionys. Al. (in S. John of Damascus *Sacra parallela* ii p. 674) μηδὲν τῶν συμβαινόντων χωρὶς ἂν γενέσθαι Θεοῦ πεπεῖσθαι χρή· εἶναι δὲ ἀγαθὰ παρ' αὐτοῦ πάντα κἂν ἀλγεινὰ ᾖ. Cp. W. Law *Serious Call* 22: 'We are as sure that nothing happens to us by chance, as that the world itself was not made by chance; we are as certain that all things happen and work together for our good, as that God is goodness itself. So that a man has as much reason to will everything that happens to him, because God wills it, as to think that is wisest which is directed by infinite wisdom.'

P. 11. 12–18. Cp. *ib.* 'Resignation to the divine will signifies a cheerful approbation and thankful acceptance of everything that comes from God. It is not enough patiently to submit, but we must thankfully receive and fully approve of everything that by the order of God's providence happens to us. For there is no reason why we should be patient, but what is as good and strong a reason why we should be thankful.' *De visit. infirm.* (Maskell iii p. 414): 'Son, lovest thou God? He will say, Yea. Then thou if thou love God, thou lovest that He doeth, and He scourgeth thee, and therefore thou shalt gladly suffer it': from [Aug.] *De visitatione infirmorum* i 4.

—— 20. The words within the brackets represent the additional clause found in the LXX (ὡς τῷ Κυρίῳ ἔδοξεν οὕτως ἐγένετο) and the Vulgate (sicut Domino placuit ita factum est), and thence in the earlier English versions. They remained in the third of the processional anthems of the Order for the Burial of the Dead till the revision of 1661.

P. 12. 1 *sqq.* Cp. *de visit. infirm.* ap. Maskell iii p. 415 : 'Thank thy God, and think that His mercy passeth all his great wrecke [vengeance]: He is judge, He will not damn thee, but He will have mercy on thee. Mercifully He chastiseth thee, and there thou hast deserved for to have his wrath and be damned for ever, He putteth over his vengeance, and suffreth of his great mercy, and punisheth thee here but a while; and therefore despise not his yard [rod] of mercy, nor grudge not thou against, but suffer it gladly, for all the dooms of God be rightful'—from [Aug.] *de Visit. infirm.* i 4-6.

P. 13. 10, 11. See App. II p. 99 ll. 5 *sqq.*; 103 ll. 9 *sq.*

—— 13. *Visit. infirm.* (Maskell i p. 94): 'Recogita ergo omnes annos tuos in amaritudine animae tuae': Isaiah xxxviii 15.

—— 15 *sqq.* See App. II pp. 102 ll. 6 *sqq.*; 106 ll. 4 *sqq.*

—— 19–23. Cp. *Preces privatae* pp. 43, 129, 130, 159 *sq.*, 161, 165. *Notes on Book of Common Prayer* (*Minor Works* p. 147): '*That be penitent:* that desire to be penitent, wish they were, would be glad if they were so, fear they are not enough; are sorry that they are no more'; *Primer*, 1545, f. KK 3 *b*: 'my soule mourneth for sorow, most merciful father, that I am not a thousand times sorier than I am.'

—— 24 *sqq.* See App. I p. 89.

P. 14. 13, 14. See on p. 13 l. 13.

P. 15. 14–16, 20 *sqq.* See App. II pp. 99 l. 8; 103 l. 12; 101 l. 21; 106 l. 8.

P. 16. 5 *sqq.* Cf. App. I p. 88; App. II pp. 99 l. 1; 101 l. 13. The *Ordo ad visit. infirm.* has an extended interrogative creed, founded on the Apostles' and the *Quicunque vult* for instructed persons, and an expanded Apostles' creed for the illiterate (Maskell pp. 90 *sqq.*).

—— 10. See App. II pp. 100 l. 25; 103 l. 6.

—— 18 *sqq.* *Ordo ad visit. infirm.* (Maskell i p. 92): '*Deinde respondeat infirmus* Credo firmiter in omnibus sicut sancta mater credit ecclesia: protestando coram Deo et omnibus

sanctis continue hoc esse meam veram et firmam intentionem quomodocunque aliquis spiritus malignus memoriam meam aliter forte in futuro solicitauerit perturbare.'

P. 17. 3 *sqq.* App. II pp. 102 l. 14; 106 l. 17. *Ordo ad visit. infirm.* (Maskell i p. 93): 'Et ante omnia si quem iniuste laeseris satisfacias si valeas: sin autem, expedit ut ab eo veniam humiliter postules. Dimitte debitoribus tuis et aliis qui in te peccauerunt ut Deus tibi dimittat. Odientes te diligas: pro malis bona retribuas. Dimitte, inquit Saluator, et dimittetur vobis.'

—— 19 *sqq.* See App. II pp. 102 l. 16; 106 l. 21.

P. 18. 1 *sqq.* S. Aug. *Ep.* cliii *ad Macedonium* 20: 'Si enim res aliena propter quam peccatum est, cum reddi possit, non redditur, non agitur poenitentia sed fingitur: si autem veraciter agitur, non remittetur peccatum nisi restituatur ablatum; sed ut dixi, cum restitui potest'—a classical text in the mediæval exposition of restitution. See S. Thom. Aq. *Summa* II^2 62. On the points in the text, see S. Antoninus of Florence *Summa* II 2 § 2, 7: 7 § 4; and for the later casuists Alfonso Liguori *Theol. moral.* III 5 c. 2.

—— 9. App. II pp. 102 l. 9; 106 l. 24.

P. 19. 3 *sqq.* *Inhumatio defuncti* (Maskell i p. 153)—after the covering of the body with the earth—'Temeritatis quidem est Domine ut homo hominem, mortalis mortalem, cinis cinerem, tibi Domino Deo nostro audeat commendare.'

—— 11 *sqq.* *Commendatio animarum* (Maskell i p. 130): 'Misericordiam tuam Domine, sancte Pater, omnipotens aeterne Deus, pietatis affectu rogare pro aliis cogimur, qui pro nostris supplicare peccatis nequaquam sufficimus: tamen de tua confisi gratuita pietate et inolita benignitate clementiam tuam deposcimus ut animam famuli tui *N.* ad te reuertentem cum pietate suscipias.' Cp. S. Anselm *Orat.* 23.

—— 20 *sqq.* Cp. *Inhumatio defuncti* (Maskell i 156): 'Nam si omittimus in utroque veremur esse rei, quoniam et te praecipis a peccatoribus exorari, nostroque etsi non merito hoc agendum, te praestante, tribuitur ministerio.'

—— 23 *sqq.* Cf. *Preces privatae* p. 284; *Serm. Repentance* iv (i 369 *sq.*): 'Our many flittings, our often relapsing, our

wretched continuing in them . . . these and these sins I have committed, so many, so heinous, so oft iterate, so long lain in.'

P. 20. 4–10. These ȳȳ are provided in the *Processionale* of Salisbury (ed. Henderson, p. 120) to be added to the Litany on the Rogation days 'in time of war'; and accordingly they were inserted in the English Litany, which was compiled in 1544 in view partly of 'the miserable state of all Christendom, being at this present . . . plagued with most cruel wars', and in particular by the Scottish and French wars of Henry VIII. See Cranmer *Miscellaneous Writings and Letters*, ed. Parker Society, p. 494. Their earliest occurrence is in the *Pontifical of Egbert* (tenth cent.) at the dedication of a church.

P. 21 *sqq.* This litany corresponds to and in part reproduces the litany of the Manual in *Commendatio animae in articulo mortis* (Maskell i p. 122 *sqq.*).

—— 12 *sqq.* See on p. 83 l. 10 *sqq.*

—— 17, 18. 'Ab ira tua . . . a pondere peccatorum' (Maskell i p. 126).

P. 22. 1. See on p. 27 *Media vita.* Cp. 'ab inferorum cruciatibus' (Maskell i p. 127).

—— 2. 'A porta inferi' repeatedly in *Inhumatio defuncti* (Maskell i pp. 146, 155, etc.), and the *Officium mortuorum.*

—— 3. 'De principibus tenebrarum' (Maskell i p. 127): cp. *Commend. animar.* (*ib.* p. 136).

—— 4, 5. 'Ab hoste iniquo . . . ab insidiis et laqueis diaboli . . . ab incursu malignorum spirituum . . . a timore inimicorum' (Maskell p. 126).

—— 7. Cp. 'per immensam pietatem tuam' (*ib.*), and the *We do not presume.*

—— 10. 'By thine agony and bloody sweat' of the English Litany of 1544 (and of that of Marshall's Primer of 1535) was derived from 'per agoniam et sanguineum sudorem tuum' of Luther's Litany of 1529, and perhaps ultimately from the *Golden Litany*, 'For that agony in the whych thou offerdest thee wilfully to deth, obeying thi almyghty fadir, and thi blode swette' (Maskell iii p. 267).

—— 12. 'Per passionem et crucem tuam' (Maskell i p. 126).

P. 22. 13, 14. From the Commemoration after the Consecration in the Mass of 1549.

—— 17. *Sarum Litany* (Henderson *Processionale* p. 110): 'per gratiam Spiritus sancti Paracliti.'

—— 19–23. Cp. p. 35, 14 *sqq.*: *Preces privatae* pp. 137, 168, 178.

—— 26, 27. *Sarum Litany* (Henderson *Processionale* p. 110): 'In hora mortis, Succure nobis Domine: In die iudicii, Libera nos Domine.'

P. 23. 1–20. 'Libera Domine animam serui tui ex omnibus periculis infernorum et de locis poenarum et de omnibus doloribus tribulationum. Amen. Libera Domine animam serui tui sicut liberasti. . . . Loth de Sodomis et de flamma ignis. Amen. Libera Domine, etc. . . . Sicut liberasti sanctos seruos tuos de tormentis: sic liberare digneris animam serui tui de gehennae incendiis et ab omnibus angustiis. Amen' (Maskell i p. 129). Cp. *Preces privatae* p. 239 and note.

P. 24. 6 *sqq.* 'Ut quidquid vitiorum fallente diabolo et propria iniquitate atque fragilitate contraxit clementer indulgere digneris' (Maskell i p. 127): *Inhumatio defuncti* (*ib.* p. 144): 'Ut quidquid famulus *vel* famula tuus *vel* tua vitiorum tuae voluntati contrarium fallente diabolo et propria iniquitate et fragilitate contraxit tu pius et misericors abluas indulgendo.' Cp. *Commend. animae* (*ib.* p. 130).

—— 12 *sqq.* Cp. *Commendatio animar.* (Maskell i p. 131): 'ne memineris quaesumus iniquitatum eius antiquarum et ebrietatum quas suscitauit furor mali desiderii.'

P. 25. 1–3. *De extrema unctione* (Maskell i p. 128): 'ut ei gaudium et exultationem in regno tuo cum sanctis et electis tuis donare digneris.'

—— 5 *sqq.* *Inhumatio defuncti* (Maskell i p. 147): ut digneris Domine dare ei lucidum locum refrigerii et quietis: (*ib.* p. 149) sit ei hoc loco quieta dormitio et tempore iudicii cum omnibus sanctis sit vera resurrectio: *Commend. animae* (*ib.* p. 133) partem beatae resurrectionis obtineat.

—— 10–19. The *Agnus Dei* of the English *Gloria in*

excelsis is here substituted for that of the Litany of *de extrema Unctione.*

P. 25. 20–5. The Litany of *de extrema Unctione* has no *Kyrie* and *Pater noster;* the form of the ordinary Litany is here followed. The ℣ ℟ after the *Pater noster* here, as in the English Litany (following Luther), is in the Sarum Litany only one of a series.

—— 26 *sqq.* The *Deus qui contritorum* is the Collect of the *Missa pro tribulatione cordis* (*Missale Sarum*, ed. Dickinson, c. 797*), which was adopted with modifications in Luther's Litany of 1529 as its Collect, and thence with Luther's modifications in the English Litany of 1544. Andrewes has here further adapted it. It is found as a private prayer in the Primers; e.g. *Horae* 1494, f. 152*b*, *Horae* 1514, f. 89, as *oratio contra temptationes.*

P. 27. The anthem to be used at 'the grave while the corpse is made ready to be laid into the earth' in the Order of the Burial of the Dead in the Book of Common Prayer from 1549 onwards. It is a rendering of the antiphon with verses used with *Nunc dimittis* at the Compline of the third and fourth weeks in Lent in the Sarum Breviary (ed. Procter and Wordsworth i c. dcliii): Media vita in morte sumus, quem quaerimus adiutorem nisi te, Domine, qui pro peccatis nostris iuste irasceris. Sancte Deus: Sancte fortis, Sancte et misericors Saluator, amarae morti ne tradas nos. ℣. Ne proiicias nos in tempore senectutis cum defecerit virtus nostra: ne derelinquas nos Domine. [℟.] Sancte Deus [etc.]. ℣. Noli claudere aures tuas ad preces nostras. [℟.] Sancte fortis [etc.]. ℣. Qui cognoscis occulta cordis: parce peccatis nostris. [℟.] Sancte et misericors [etc.]. The last lines, 'Thou most worthy,' etc., have nothing to correspond to them in the Latin; and the Bishop of Edinburgh has pointed out that they are derived from Coverdale's metrical version *In the myddest of our lyuinge*, and ultimately in part from Luther's *Mitten wir im leben sind* (J. Dowden *The Workmanship of the Prayer Book* pp. 161 *sqq.*). It will be noticed that Andrewes has made some alterations in the text, certainly without improving it.

According to the common story, not traceable earlier than 1613, the *Media vita* (apart from the verses) was composed by

the famous sequence-writer Notker of S. Gall (†912) after watching the building of the bridge at the Martinstobel, a gorge of the Goldach between S. Gall and the Lake of Constance. Besides the use mentioned above, as an antiphon to the *Nunc dimittis* (cp. Durandus *Rationale* iv 52), it has had various uses, among others as an imprecation against persons (Council of Cologne, 1310, in Mansi *Concilia* xxv 242; Du Cange *Glossarium inf. lat.* s.v. *Media vita*), as a devotion in time of trouble (Du Cange *ibid.*), and as a private penitential act (*Hortulus animae* Nürnberg 1516, f. 182). Its use in the English Order of the Burial of the Dead was probably suggested by the *Einfaltigs Bedenken* ('Consultation') of Hermann of Cologne, 1543, where Luther's metrical version may be sung on the way to the grave. On the whole subject see Julian *Dictionary of Hymnology* s.v. *Media vita.*

P. 28. 3. *Commendatio animar.* (Maskell i p. 130): 'Tibi Domine commendamus animam famuli tui.'

—— 5–15. A frequent topic with Andrewes: cp. pp. 59 *sq.*; *Preces privatae* pp. 42, 146, 173; *Serm. Prayer* vii (v 365), xvii (v 457), xviii (v 462); *Pentecost* vii (iii 228).

—— 5 *sqq.* *Serm. Prayer* xviii (v 462): 'We are thy workmanship created by Thee; therefore "despise not the works of thine own hands."' *Eucholog.* Venice 1869, p. 229: πλάσμα σόν εἰμι, μὴ παρίδῃς ἔργον χειρῶν σου.

—— 9 *sqq.* *Sermon Prayer* xviii (v 462): 'Besides, we are the "likeness" of God's "image"; therefore suffer not thine own image to be defaced in us, but repair it.' Cassiodorus *de Institutione* 33: 'imaginem tuam in nobis non sinas obscurari.'

—— 12 *sqq.* *Serm. Prayer* xviii (v 462): 'Secondly, in regard of Christ, we are the price of Christ's blood. *Empti estis pretio*: "Ye are bought with a price"; therefore suffer not so great a price to be lost, but deliver us and save us.' S. Aug. *Serm.* 274: 'potens homo non potest perdere quod emit auro suo, et Christus perdit quod emit sanguine suo?': *Prymer*, 1557, f. P 1: 'O most prudent redemer, suffer not to perish the price of thy redempcion.'

—— 14. 'The Name of thy Son is called upon him,' i.e.

he is called after, or by the Name of, thy Son: see Jeremiah xiv 9; S. James ii 7. The editions have here 'is called upon by him,' and pp. 43, 27, 60, 1 'is called upon by us'; and so Jeremiah xiv 9 is rendered by the Geneva version, and perhaps Andrewes so wrote. But the other and right rendering of the hebraism is required by the context, and is implied in *Preces privatae* p. 173, and explicitly adopted in *Serm. Prayer* xviii (v 462): 'We carry his name, for as He is Christ, so we are of Him called Christians. Seeing therefore that "thy name is called upon us," be gracious to us and grant our request.'

P. 28. 20 *sqq.* *Commendatio animar.* (Maskell i p. 132): 'licet enim peccauerit tamen te non negauit.' Cp. *Prymer of Salisbury*, Rouen 1537, f. 60: 'licet peccaui tamen te non negaui'; S. Chrys. *Orat.* 2 (xii 803): *εἰ καὶ ἡμάρτομεν ἀλλ' οὐκ ἀπέστημεν ἀπὸ σοῦ.*

P. 29. 1. 'Tears of blood.' Cp. *Preces privatae* p. 165; *Serm. Repentance* iv (i 370).

—— 21. S. Anselm *Med.* iii 10: 'non praevaleat nequitia peccatoris confitentis et dolentis sententiae omnipotentis.'

—— 27. 'Unkindness,' i.e. unnaturalness.

P. 30. 4–6. Cp. S. Ans. *Med.* iii 9 (=[S. Aug.] *Med.* 39): 'Domine noli sic attendere malum meum ut obliuiscaris bonum tuum'; *Preces privatae* p. 154; *Serm. of Justification* (v 125): 'Our sins are forgiven for thy Name's sake: deal Thou with us according to thy Name, and forgive us our sins. *Et noli ita reminisci peccatum nostrum, ut velis propterea oblivisci Nomen tuum.*'

—— 17 *sqq.* See on p. 28, 12.

P. 32. 7. Isaiah xxxviii 14, Geneva: 'O Lord, it hath oppressed me: comfort me.'

—— 15 *sq.* *Serm. Temptation* (v 484): 'He makes an issue out of all our temptations, and will not suffer us to be tempted beyond our strength.' Cp. Geneva vers.: 'will even give the issue.' 'Issue' is perhaps a better rendering than the 'way of escape' of A.V. and R.V., since the latter may suggest the avoidance of the temptation rather than escape by way of resistance and victory over it.

P. 33. 24—34. 11. See this more fully developed in *Preces privatae* p. 134 and notes.

P. 34. 14. Cf. *Preces privatae* pp. 99, 136 *sq.*

P. 35. 2 *sqq.* S. Bernard *Serm.* iv *in Quadragesima* 3: 'abyssus misericordiae [inuocat] abyssum miseriae': *Confessio* init. 'abyssus profundissima miseriae meae abyssum inuocat altissimae misericordiae tuae'; Savonarola *in Ps. l Miserere*; Theophylact *in Ps. xli* (iv 550): τὸ ἄμετρον τῶν ἡμετέρων ἁμαρτιῶν τὸ ἄμετρον τῶν σῶν ἐπικαλεῖται οἰκτιρμῶν. Cp. *Preces privatae* p. 31.

—— 5. 'Triumph,' κατακαυχᾶται. Cp. p. **47**, 14; **54**, 1.

—— 14 *sqq.* Cp. on p. **22**, 19.

—— 20. Edd. 1648, 1674 'Lord, thine own self'; 1682 'For thine own self.'

P. 36. 1–22. Cp. Laud *Devotions* pp. 203 *sq.*

P. 37. 4 *sqq.* *Commendatio animar.* (Maskell i p. 130): 'Adsit ei angelus testamenti tui Michael et per manus angelorum tuorum in sinu Abrahae patriarchae tui eam collocare digneris' (S. Luke xvi 22).

—— 6. *Inhumatio defuncti* (*ib.* p. 146): 'ut animam famuli tui . . . in pacis ac lucis regione constituas.'

—— 8. Exhortation: 'that he will embrace him with the arms of his mercy.'

—— 11 *sqq.* *De extrema unctione* (Maskell i p. 128): 'ut ei gaudium et exultationem in regno tuo cum sanctis et electis tuis donare digneris . . . dona ei pacem aeternamque felicitatem et gloriam sempiternam. Amen.'

Pp. 38-41. With this compare the treatment of the Decalogue in the morning prayers for Sunday and Monday in *Preces privatae* pp. 44 *sq.*, 58; and the *Pattern of catechistical doctrine*, which is a detailed exposition of the Commandments.

P. 39. 6 *sqq.* Cp. *Preces privatae* p. 283 l. 17, and note.

—— 12. This application of 'sabbath' to the Lord's Day must be corrected by *Serm. Resurrection* xii (ii 397): 'For his body it was the day of rest, the last Sabbath that ever was'; *Against Mr. Traske* (*Minor Works* p. 91): 'It hath ever been

the Church's doctrine that Christ made an end of all Sabbaths by his Sabbath in the grave. That Sabbath was the last of them. And that the Lord's Day presently came in place of it.' And cp. *Preces privatae* p. 96, where the Sabbath is commemorated on Saturday.

P. 39. 16 *sqq.* Notice that it is not only Sundays that are in question, but 'the dayes assign'd to holy exercises,' i.e. all holy-days. Cf. Canon 13 of 1604: 'All manner of persons within the Church of England shall from henceforth celebrate and keep the Lords day, commonly called Sunday, and other Holy-dayes, according to Gods holy will and pleasure, and the Orders of the Church of England prescribed in that behalf, that is in hearing the word of God read and taught, in private and publick prayers, in acknowledging their offences to God, and amendment of the same, in reconciling themselves charitably to their neighbours where displeasures have been, in often times receiving the Communion of the body and blood of Christ, in visiting of the poor and sick, using all Godly and sober conversation.'

P. 40. 17. Cp. the prayer *Ad mensam dulcissimi:* 'habeo . . . mentem et linguam non caute custoditam.'

Pp. 42–47. Cp. the confessions for the several days of the week in *Preces privatae*, where nearly the whole of this matter is used.

P. 42. 5 *sqq.* Psalm xc is the 'Prayer of Moses.'

P. 43. 27. See on p. 28, 14.

P. 45. 22. 'Whelps,' *κυνάρια*; so Geneva version, and Andrewes habitually.

P. 46. 21 *sqq.* 'Surfeiting, uncleanness and other excesses' seems to be Andrewes' own, and does not correspond to the text of S. Peter.

P. 47. 4, 5. By combining v. 21*a* with v. 20*b*, Andrewes uses S. John's words to express a different thought, that of 1 Corinthians iv 4, viz. that mere cleanness of conscience is not in itself an acquittal; God can see evil where we cannot. Whereas S. John in v. 20 says, that though our conscience do not acquit us, yet God can see good which we cannot. Ed. 1682 omits 'not,' and so restores S. John's thought; but this does not suit the context.

P. 47. 14. See on p. 35, 5.

Pp. 48–50. 12. Cp. *Preces privatae* pp. 70, 207 *sq.*, of which this is a development.

P. 48. 19. In Latin in the edd.: *Dissimulat peccata propter poenitentiam.*

P. 49. 8. In Latin in the edd.: *Expectat ut misereatur.*

P. 50. 3–8. *Serm. Gunpowder Treason* iv (iv 272): 'But in this word of the Prophet's there is yet more than "bowels." *Ma'îm* were enough for them: *raḥmîm* are more, are the bowels or vessels near the womb, near the loins; in a word, not *viscera* only, but *parentum viscera*, the bowels of a father or mother, those are *raḥmîm*; which adds more force a great deal. See them in the parable of the father towards his riotous, lewd son; when he had consumed all viciously, his fatherly bowels of compassion failed him not though. See them in the story of David towards his ungracious imp Absalom, that sought his crown, sought his life, abused his concubines in the sight of all Israel; yet hear the bowels of a father, "Be good to the youth Absalom, hurt him not, use him well for my sake" (2 Sam. xviii 8). See them in the better harlot of the twain; out of her motherly bowels, rather give away her child quite, renounced it rather than see it hurt. This is mercy, here is compassion indeed. *O paterna viscera miserationum!* When we have named them, a multitude of such mercies as come from a father's bowels, we have said as much as we can say or can be said.' Cp. *Preces privatae*, p. 43.

—— 9–12. *Serm. Pentecost* x (iii 298): 'There is much in this term "accepting." . . . Three degrees are in it: 1. Accepted to pardon—that is συγγνώμη; 2. Accepted to reconciliation—that is καταλλαγή; and further 3. Accepted to repropitiation—that is ἱλασμός, to as good grace and favour as ever, even in the very fulness of it. They show it by three distinct degrees in Absalom's receiving. 1. Pardoned he was when he was yet in Geshur (2 Sam. xiii 39); 2. Reconciled, when he had leave to come home to his own house (2 Sam. xiv 23); 3. Repropitiate, when he was admitted to the king's presence and kissed him (33).' Cp. *Preces privatae* pp. 70, 136, 153.

P. 50. 13–27. Cp. *Preces privatae* p. 148, where the same quotations are combined, and p. 175.

—— 13. 'Are defective in giving glory to God' seems to be Andrewes' own interpretation of *ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ*. The truer interpretation is that of the A.V., 'fall short of,' i.e. fail to realise, 'the glory of God,' i.e. the divine likeness for which they were created (1 Cor. xi 7) and with a view to which they were redeemed (Rom. v 2, Col. iii 10).

—— 24. 'One for a thousand.' Vulg.: *Unum pro mille. Serm. Nativity* xvi (i 280): 'We shall be found in a mighty arrear, a huge debt of thousands and "ten thousand of talents" (Mat. xviii 24); we shall not tell which way to turn us, nor which way to satisfy it, though all we have were sold, and we ourselves too. To balance this account, Christ is most needful; for *summis conjunctis* "cast both these together," and Job being our auditor, he finds we shall not be able to "answer God one for a thousand" that He can charge us with. *Sine me nihil potestis facere* (Jo. xv 5), if ever, we shall find in this most true.' Cp. *Serm. Prayer* xiv (v 429).

—— 26 *sq.* Andrewes habitually thus combines or confuses Rom. xi 32 with Gal. iii 22: see pp. 53, 66 below; *Serm. Gunpowder Treason* vii (iv 330), *Preces privatae* pp. 148, 155.

P. 51. 6 *sqq.* *Serm. Prayer* xiv (v 429): 'The consideration whereof ought to work in us humiliation: first that, as Job says, our hearts do not excuse us and that we seek not to "justify" ourselves (Job ix 20); that as God requireth, we "confess our misdeeds" (Lev. xxvi 40), that we acknowledge our sins to God and hide them not (Ps. xxxii 5); for "if we confess our sins, God is faithful to forgive our sins" (1 Jo. i 9). Secondly, that we do not only confess but "be sorry for" (Ps. xxxviii 18) them; that while we are in danger to God for our sins, we go and humble ourselves and entreat Him and suffer not our eyes to sleep till we be sure how we may obtain forgiveness.'

—— 17 *sqq.* See *Serm. Repentance* viii (i, 450) Cp. [S. Aug.] *de vera et falsa poenitentia* 15: 'ponat se omnino in potestate iudicis, in iudicio sacerdotis, nihil sibi reseruans sui, ut omnia eo iubente paratus sit facere pro recipienda vita animae

quaecunque faceret pro vitanda corporis morte'; S. Bernard *Serm. de diuersis* xi 7: 'Licentiose vero facienda est, quia quidquid fit pastoris licentia gratiosius est in conspectu Dei, et illam hostiam singulariter accipit Altissimus quae non est de propriae sententia voluntatis sed de praecipientis offertur imperio. Multum enim valet ad refellendam superibam propriae voluntatis exclusio, quam exstirpare non potest qui mundi huius diligit vanitatem.'

P. 51. 22 *sqq.* Cp. *Preces privatae* p. 149.

P. 52. 6. '*And such were ye*': '*et hæc eratis*' in edd.

—— 9–12. Cp. *Preces privatae* pp. 147, 177; *Serm. Gowries* vii (iv 173): 'Thou [David] hast a testimony in holy writ to have been "a man according to God's own heart," what was in God's heart was in thine.'

—— 13—53. 20. Cp. *Preces privatae* p. 150 *sqq.*, where the same passages are combined.

—— 17 *sqq.* Frequently used by Andrewes: see *Serm. Nativ.* xi (i 184), *Resurrection* v (ii 258), *Absolution* (v 93), *Prayer* xiv (v 429).

—— 23 *sqq.* Cp. *Preces privatae* p. 137 *sq.*

P. 53. 15. S. Aug. *Enarr.*[2] *in Psalm lviii* 11: 'o nomen sub quo nemini desperandum est: *Deus meus* inquit *misericordia mea.*' Cp. *Sermon Justification* (v 111); *Preces privatae* p. 151.

P. 53. 26—54. 20. Cp. *Preces privatae* pp. 155 *sq.*, where the same quotations are combined.

P. 54. 11. "That He might offer.' Geneva: ἵνα προσαγάγῃ; Vulg. *ut offerret:* A.V. 'that He might bring.' Προσάγειν, like προσφέρειν, is used in LXX generally for הִקְרִיב, קָרַב, of bringing a sacrifice, generally of the offerer (Lev. i 3, 10; iii, 1), but also of the minister (Lev. v 8; vi 38, etc.).

P. 55. 1–7. Cp. *Preces privatae* pp. 52 *sqq.*; *Serm. Resurrection* v (ii 257): 'Of the creation we read in Moses [Gen. i 1], and God provided well for us that we should no sooner hear of a Creator by Moses, but we should of a Redeemer by Job [Job xix 25]. For, though God by right of creation were, as saith Melchisedek, "owner of heaven and earth" (Gen. xiv 19), yet "the creature being subject to vanity" (Rom. viii 20) showed they were gone, aliened from God.'

P. 55. 6. *Serm. Resurrection* v (ii 259): 'If a Redeemer, man He is to be of necessity. So is the flat law of redemption of persons. He must be *frater* or *propinquus* "a brother or next of blood" (Lev. xxv 25; Ruth iii 12); else not admitted to redeem a person. That He may be admitted then, He must be flesh of our flesh, and then He may. The very word sheweth it (*gā'āl*), which doth as properly signify to "be next of kin" as "to redeem."'

—— 9 *sqq.* Quoted in Laud *Private Devotions* (ed. Oxford 1864) pp. 208 *sq.* Imitated and in part quoted from S. Anselm *Admonitio:* see Appendix II pp. 100, 104. Cp. *Serm. Passion* ii (ii 150): 'We should have been smitten with these sorrows by the fierce wrath of God, had not He stepped between the blow and us, and latched it in His own body and soul, even the dint of the fierceness of the wrath of God': *ib.* i (ii 126). *Liturgies and occasional forms of prayer set forth in the reign of Queen Elizabeth* (Parker Soc.), pp. 629, 637: 'Therefore, being cast down in soul, we do bewail our iniquities, setting the bitter death and precious bloodshed of Thy dear Son Christ Jesus betwixt us and Thy just wrath conceived against us.'

P. 57. 2–7. Quoted in Laud *Devotions* p. 206.

—— 11. Edd. '*cogitabo, anxius ero*, take thought.' Cp. *Preces privatae* p. 43, where similarly the Hebrew is added to the Greek of Psalm xxxviii 18. On this sense of 'take thought' in sixteenth-century English (1 Sam. ix 5, Matt. vi 25, etc.) see Hastings *Dictionary of the Bible* s.v. *Thought.*

P. 59. 2—60. 8. Mostly quoted in Laud *Devotions* p. 204. On the whole section see note on p. 28, 5–15.

P. 59. 4 *sqq.* *Commend. animar.* (Maskell i p. 131): 'Suscipe Domine creaturam tuam non ex diis alienis creatam sed a te solo Deo viuo et vero.' (The edd. read 'image' obviously by mistake; Laud has rightly 'creature').

—— 22 *sqq.* Cp. *Serm. Resurrection* i (ii 205): 'He is our Lord who, having come to save that which was lost, will not suffer that to be lost which He hath saved'; *ib.* v (ii 258).

P. 60. 2. See on p. 28, 14.

—— 3. S. Anselm *Med.* xi 26: 'Christianum me fecisti vocari de nomine tuo.'

P. 60. 5, 22–26. Cp. *Preces privatae* p. 146; *Triodion*, Venice 1869, p. 25: φεῖσαι φεῖσαι τότε Σωτὴρ τοῦ πλάσματός σου. S. Bernard *Serm. in fest. S. Martini* 2: 'pepercisti ergo creaturae tuae, pepercisti gloriae nominis tuae.' *Horae*, 1494, f. 155: 'parce Domine parce et defende plasma tuum in eis.'

—— 6 *sqq.* See on p. **30**, 4.

—— 21. Encenia. Cp. 1 Mac. iv 59; S. John x 22.

P. 62. 12–19. Cp. *Preces privatae* pp. 132, 147, 174, 178.

—— 22 *sqq.* *Serm. Prayer* xiv (v 429): 'Therefore our prayer must be to God that our misery may prevail more with God to move Him to compassion than our unworthiness to stir up his indignation.'

P. 63. 3 *sqq.* In Latin in the text: *ne quaeso premat sententia iudicis quem sic submittit petitio supplicis*; apparently adapted from *Inhumatio defuncti* (Maskell i p. 143): 'non ergo eum *vel* eam tua quaesumus iudicialis sententia premat quem *vel* quam tibi vera supplicatio fidei christianae commendat.'

—— 7–16. Cp. *Preces privatae* p. 146; Laud *Devotions* p. 167.

—— 12. Cp. [S. Aug.] *Med.* 39: 'licet peccator sim non possum non esse filius tuus, quia tu me fecisti et refecisti.'

—— 13 *sqq.* Cp. *Serm. Prayer* vii (v 367): 'Notwithstanding the greatness of our sins, we may be bold to seek to God for favour and say *Etsi amisi ingenuitatem filii, tamen tu non amisisti pietatem patris.* "Although, Lord, I have lost the duty of a son, yet Thou hast not lost the affection of a father."'

P. 65. 3. See App. I p. 85.

—— 5 *sqq.* *Sacramentarium Gelasianum* iii 91 (ed. Wilson, p. 297): 'cuius iudicio aut nascimur aut finimur.' Cp. Cassander *Preces ecclesiasticae* p. 385; *Missale Westmonasteriense* (ed. Legg) c. 1296.

—— 15 *sqq.* Alcuin *Confessio fidei* i 18 (=[S. Aug.] *Speculum* 20; S. Ans. *Oratio* xvi): 'cui nunquam sine spe misericordiae supplicatur.' Cp. Cassander *op. cit.* p. 385.

P. 66. 4. *Secreta* of *Missa pro fratribus et sororibus defunctis* and *Oratio* of *Missa pro sacerdote defuncto*: 'cuius

misericordiae non est numerus.' So in *de imitatione Christi* iii 59. Imitated from Psalm cxlvi (cxlvii) 5 vulg: 'sapientiae eius non est numerus.'

P. 66. 6. *Sacramentarium Gelasianum* i 39 (ed. Wilson p. 66): 'qui indulgentiam tuam nulla temporum lege concludis.' Cassander *Preces ecclesiasticae* p. 382: 'qui multitudine indulgentiarum nulla temporum lege concluderis.'

—— 27 *sqq.* Cp. *Euchologion*, Venice 1869, p. 446: ἡ τῶν θλιβομένων παραμυθία καὶ τῶν πενθούντων παράκλησις καὶ πάντων τῶν ἐν ὀλιγοψυχίᾳ ἀντίληψις ὑπάρχων.

Pp. 68–80. With this may be compared the *Psalterium S. Hieronymi* (in *Horae*, 1494, ff. 123*b sqq.*; 1514, ff. 170 *sqq.* etc.); the *Libellus precum* attributed to Bede (Migne *P.L.* xciv c. 515); and the *ccclxv orationes* attributed to S. Gregory the Great in the Irish *Liber hymnorum* (ed. Bernard and Atkinson, H. Bradshaw Soc. 1898, i p. 144).

P. 83. 5–85 l. 12. From '*coming into the sick persons house*' down to the end of the second collect (except p. 84 ll. 8, 9, 14–16) is from the *Ordo ad visitandum infirmum* (Maskell i pp. 80–89).

—— 7 *sqq.* '*Ne reminiscaris Domine delicta* nostra *vel parentum* nostrorum: *neque vindictam sumas de peccatis* nostris [Tob. iii 3]: *parce Domine, parce populo tuo* [Joel ii 17] quem redemisti pretioso sanguine tuo, ne in aeternum irascaris ei.' The first part, down to 'peccatis nostris,' is the ordinary antiphon of the seven Penitential Psalms, and 'parce Domine,' etc., is only added in the *Ordo ad visitandum infirmum* (Maskell i p. 84). It is also the antiphon of the Gradual Psalms said daily from the first Monday in Lent till Wednesday in Holy Week (*Brev. Sarum*, ed. Procter and Wordsworth, i c. dlxxxix). Since the Litany immediately followed the Penitentials in the *Commendatio animae* (Maskell i p. 122), and the Graduals in Lent, the antiphon became associated with the Litany, and so was incorporated in the English Litany in 1544.

In the *Ordo ad visitandum infirmum* the priest and his ministers say the Penitential Psalms on the way to the sick person's house: in the book of 1549 only the last of the Psalms (cxliii) is retained with the antiphon; and in 1552, as part of

P. 90. 8 *sqq.* 'Deus misericors, Deus clemens, qui *secundum multitudinem miserationum tuarum* [Ps. li 1] peccata poenitentium deles et praeteritorum criminum culpas venia remissionis euacuas: respice super hunc famulum tuum *N.* sibi remissionem omnium peccatorum suorum tota cordis contritione poscentem. Renoua in eo piissime Pater quidquid diabolica fraude violatum est: et vnitati corporis ecclesiae tuae membrum infirmum peccatorum percepta remissione restitue. Miserere Domine gemituum eius: miserere lachrymarum: miserere tribulationum atque dolorum: et non habentem fiduciam nisi in tua misericordia ad sacramentum reconciliationis admitte. Per Christum Dominum nostrum.' This, one of the oldest Latin forms of absolution (*Sacramentarium gelasianum* i 39), with a collect and benediction prefixed, follows the first absolution in the *Ordo ad visit. infirm.* (Maskell i p. 98). The clause 'strengthen him . . . take him hence' was added in 1661, in accordance with a suggestion of Wren's (*Fragmentary Illustrations* p. 96).

P. 91. Ps. lxxi with the antiphon 'Saluator mundi' begins the order *de extrema Unctione* (Maskell i p. 105). The last five verses were for some reason, perhaps by accident, first omitted in 1661.

—— 21 *sqq.* The clause 'that I may sing of thy glory' (lxx ὅπως ὑμνήσω τὴν δόξαν σου: vulg. *ut cantem gloriam tuam*) is not found in the Hebrew text. Its enclosure in brackets and the italics are an instance of the pedantic practice, unsuitable to a service-book, on the part of the revisers of 1661 of marking words, even though necessary to the English idiom, which do not occur in the text of passages from Holy Scripture.

P. 92. 26. In 1549 '*Adding this Antheme*,' so marking the character of *Saluator mundi* as the antiphon of the Psalm.

—— 27 *sqq.* 'Saluator mundi salua nos, qui per crucem et sanguinem redemisti nos: auxiliare nobis te deprecamur Deus noster.' Till 1661, when the present arrangement was given to the anthem, the rendering followed the Latin closely.

P. 93. 1 *sqq.* These blessings correspond to the series of blessings which close the order *de extrema Unctione* (Maskell i pp. 115 *sqq.*). The first belongs to 1549; the second was

added in 1661, partly in accordance with a suggestion of Wren's (*Fragmentary Illustrations* p. 96).

—— 18 *sqq.* These final prayers were added in 1661, the third taking the place of the *Commendatio animae in articulo mortis* (Maskell i pp. 121 *sqq.*).

P. 105. 13 *sqq.* S. Bernard *in Cantica canticorum* xxxvii 1: ergo tenetis memoria quod teneam assensum vestrum, neminem absque sui cognitione saluari: de qua nimirum mater salutis humilitas oritur, et timor Domini, qui et ipse sicut *initium sapientiae* [Ps. cxi 10] ita est et salutis.

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